The Churchman.

THE REV. HENRY N. HUDSON, A.M., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 16.—WHOLE NUMBER 1161.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, JUNE 18, 1853. {AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church.............................at 9 A. M. and 3 P. M.
St. Luke's Church.......................... 7 " 5 "
Church of the Nativity.................. 9 A. M.
Church of the Annunciation.............. 8 "
[Sunday services, 10½ A. M. and 4 P. M.
Church of the Holy Communion............ 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
On Saints' Days second service (with offertory for the poor) at 11 A. M.]
Anglo-American Free Church of St. George the Martyr, at 8½ A. M.
Church of the Transfiguration.......... ¼ to 9 A. M. and 6 P. M.
St. Luke's Church, Brooklyn............ 8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights........... 8 A. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR JUNE.

19. Fourth Sunday after Trinity.
24. The Nativity of St. John the Baptist.
26. Fifth Sunday after Trinity.
29. St. Peter the Apostle.

JULY.

3. Sixth Sunday after Trinity.
10. Seventh Sunday after Trinity.
17. Eighth Sunday after Trinity.
24. Ninth Sunday after Trinity.
25. St. James the Apostle.
31. Tenth Sunday after Trinity.

For The Churchman.

IN MEMORIAM A. S. W.

"Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.—Eccles. 12, 7.

Gone home to God, never to be again
A dweller in this world of sin and woe;—
Trials to us may come,—but care and pain
Henceforth for ever she no more shall know.

Gone home to meet the spirits of the just,
Where forms angelic greet the gladdened eyes,
Resting on Him in whom she placed her trust,
Her soul hath sought its mansion in the skies.

Gone in the first sweet blush of beauty's prime,
While yet enrobed with every youthful grace,
In all her queenly loveliness, ere time
Had tracked one furrow on her fair young face:

While Life's rough pathway still was strewed around
With roses gathered from earth's choicest bowers;
And love was near to smooth the rugged ground,
And pluck the thorns from off the fragile flowers:

Fading as lilies wilted in their bloom,
Longing her angel pinions to essay,
Looking with eyes of faith beyond the tomb,
Waiting her final summons day by day.

In mercy came the message to depart,
With kindred nigh the fluttering pulse to cheer,
With holy prayers that soothe the failing heart,
Said by that voice she so much loved to hear.

Then too, ere closed her eyes to earth, were given
The mystic symbols of Christ's Flesh and Blood,
To cleanse from sin and make her meet for Heaven,
And give her strength to pass Death's darkling flood.

Thus we can deem her still more pure and fair
Than when the bridal roses graced her brow;
The misty veil wreathed in her shining hair
Emblem of that which hides her from us now.

Gone while her babe was yet too young to miss
A mother's voice, a mother's loving face,
Leaving a transitory scene like this
To find in Christ a sure abiding place.

And though the ties that bound her here are riven,
Yet mourn we not as those of hope bereft,
In trusting hope to meet again in Heaven,
Though one be taken and the other left.

St. Barnabas' Day, 1853. G. W. S.

"MY HOUSE IS THE HOUSE OF PRAYER."

The very general repudiation of there being any kind of sanctity in their places of public worship among the Scotch Presbyterians—which, we believe, is also common among all dissenters in England and America—has long been a proverb and a reproach. It is the more remarkable, because, in all ages, and in all (even heathen) countries, the opposite practice has been universal. It originated, no doubt, in Scotland, in the spirit of antagonism between the new order of things and the ancient Church of the land, which ended in the latter being forcibly displaced by the former. All protracted opposition is apt to proceed to unreasonable lengths, and many of the defects in the system and practice of our Presbyterian brethren are to be traced directly to the operation of this universal law of weakness in human nature. The Ecclesiastical Movement was at first intended, by its most sincere advocates, as an instrument of *Reformation*, but it soon grew into a rival System on an independent basis, whose design was to work against, and to subvert, the ancient Church of Scotland. No one can examine the early sentiments and proceedings of the first movers towards Scotch Ecclesiastical Reform, without being struck, in many respects, with their Catholic tone, as regards doctrine, discipline, and even Church Government. How far their subsequent change of views and conduct is attributable to a blind zeal, which misled itself—how far to the interested machinations of worldly adherents—how far to ambition, and other personal motives—how far to the perversity and obstinacy of the Popish faction, or to other causes for which the Reformers are not accountable—it is not easy at this time to determine. But it must be admitted, and should never be forgotten by us, the children of the real Church of Christ in Scotland, that much in the present evils of this country is probably owing to the fearful abuses into which the ancient Church had fallen, and the tenacity with which she too generally clung to them. As has often been remarked, the misfortune of Scotland has been, that the Church would not, as in England, reform herself, when she could and ought to have done it, and so the hostile axe was laid at her root, instead of the friendly pruning-knife being applied to her twigs. But be all this as it may, the uncompromising spirit of opposition between the adherents of the two systems soon caused the leaders of the new movement to extend their basis of dissent—to rail against everything that belonged to the older system—and practically to maintain that everything old must be bad, and everything new, good. Hence, because forms of worship were associated with what had been, unbridled license in the conduct of public service was adopted,—handsome churches with decent furnishings were exchanged for mean and unsightly meeting-houses—all outward marks of reverence in the house of God, and all show of respect for His ministers, were supplanted by an indecent and studied disregard of both. These unhappy results have been, to a considerable extent, retained to the present day, though modified, certainly, in some measure, by time and more enlightened views. Yet we are confident that the most serious practical impediments to the growth of the Church in Scotland arise from the prejudices still prevalent in regard to her customs and forms, rather than from a knowledge of her doctrines, and the rejection of them as unscriptural. The grounds upon which she really puts her claims are to the great mass of the people altogether unknown. The popular objections against her rest, in fact, upon external observances, which, from association, ignorant prejudice, and sectarian education, are deemed to be superstitious, and to savor of Romanism. The regard paid to the form and external appearance of our churches—the chancel being reserved for the altar service—the robing of our clergy—the prescribed ritual—the change of posture at the several parts of Divine worship—the use of the organ—the keeping of Holy days, in addition to Sundays,—these and such like points in the Church's system, as well as those connected with the reverence due to persons and things consecrated to God's service, are the first stumblingblocks to the reception of the Church's mission in Scotland—indeed, we may say the *only* ones, for those which might arise out of her dogmatic teaching in matters *de fide* are, as we observed, generally unknown, and, therefore, unconsidered. Things, no doubt, are improving all around us, and, from this improvement among themselves in regard to prejudices, obstinate from their antiquity, we augur well for the future. We have already in this *Journal* remarked upon occasional symptoms of development in a right direction—the partial desire that has been expressed for more frequent and private communion—for a liturgy, and for the introduction of the organ.' Of late years, peculiar and praiseworthy attention has been paid to church architecture, of which, if there are still few happy specimens, there are at least none of the studiously barnlike shape which was formerly thought an indispensable mode of protesting against the doctrinal errors resounding under the dome of St. Peter's or the tower of Notre Dame. There are now also few Presbyterian congregations in which some endeavor is not made to improve their psalmody—discord being no longer considered the only security in the use of the human voice against the wiles of Satan.—*Scottish Ecclesiastical Journal.*

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Literature commences with poetical fiction, and usually terminates with prose fiction. It was so in the ancient world—it will be so with England and France. The harvest of novels is, I fear, a sign of the approaching exhaustion of the soul.—*Bulwer.*

COMMUNICATIONS.

For The Churchman.

P. S.—Mr. Editor: In my last article on "Old-Fashioned Presbyterian Views," there was a note on Presbyterian inconsistency, in which, in order to furnish additional evidence on that head, I said, "*See the P. S.*" As my communication with a column appended would have been too long to come within the category of "short articles," I determined to withhold the postscript for a time, but unfortunately I neglected to erase the reference that had been made to it in the note. Your worthy printer, finding no postscript, very naturally supposed that P. S. signified "Printed Sermon," and so published it. I now send you instead of a printed sermon, a postscript, consisting of three parts:

1. A few extracts from the Letters of the Rev. Dr. Miller, late Professor of the Presbyterian Seminary at Princeton, with a legitimate conclusion therefrom; 2. A few extracts from Bp. Short's History of the Church of England relating to the famous Westminster Assembly of Divines; 3. A few extracts from the Letters of the Rev. Dr. Bowden, touching the arguments used by that Assembly in reply to the Independents.

1. In his first letter concerning the Christian ministry, addressed to the Presbyterians in New York in 1807, Dr. Miller said, "We agree with our Episcopal brethren in believing that Christ hath appointed officers in His Church, to preach the word, to administer sacraments, to dispense discipline, and to *commit these powers to other faithful men*. We believe, as fully as they, that there are different classes and denominations of officers in the Church of Christ; and that among these there is and ought to be a due *subordination*. We concur with them in maintaining, that *none are regularly invested with the ministerial character, or can with propriety be recognized in this character, but those who have been set apart to the Office by persons lawfully clothed with the power of ordaining*." (p. 8.) In the Xth of his "Continuation of Letters," published in 1809, the Doctor said, "As the first presbyters who undertook to ordain, after emerging from the darkness of Popery, were *regularly invested* with the power of preaching the Gospel *and* administering the sacraments, all Presbyterians consider the right to ordain as necessarily included in those powers, whether the fact be mentioned, or even thought of, at the time of ordination or not." (p. 426.)

In the last-quoted letter the Doctor also said, that "the promise of the Saviour that neither the Church nor her ministry shall ever become extinct" was "enough to satisfy" him as to the "succession in the ministry;" and that there was "no Presbyterian" who contended "more zealously for a strict adherence to ecclesiastical rules" than he was "disposed to do;" nor one who deemed it "of more importance that we set our faces against every kind of *spurious* investiture, and that we retain the scriptural method of ordination by the *laying on of the hands of the Presbytery*; yet (he added) I have no hesitation in saying, that if it were to be discovered, that about two hundred or five hundred years ago, the regular succession of our ordinations had been really *interrupted* by some ecclesiastical oversight or disorder, I should not consider it as in the least degree affecting either the legitimacy of our present ministry, or the validity of our present ordinances." (p. 425.)

In other words, to use an illustration that will be understood by all, the Reverend Doctor believed that the ministerial succession was a golden chain let down from heaven, and that it was necessary for every minister, who would not be rejected because his claims were spurious, to be connected with the upper end of that chain through an uninterrupted series of intermediate links; nevertheless, if it were ascertained that by some violent convulsion or some gentle concussion one of these genuine golden links had been so fractured in mid-air that it could not *hold on* to that which was immediately above it, nor *hold up* that which depended upon it, the chain would be as sound as ever, and the minister who clung to one of the lower links would be as uninterruptedly connected with the highest as if the rupture had never happened!

2. "The desolation (says Bp. Short,) which had been caused by the war was peculiarly felt with respect to the appointment of ministers who might fill the vacant cures; and as the bishops could not attempt to supply the deficiency thus created, the parliament were obliged to frame some sort of Church-government which might succeed the one destroyed by them. They could hardly venture to interfere with the affairs of the Church without the sanction of some sort of ecclesiastical authority, and they therefore had recourse to a body, which from the anomalous nature of its constitution was not likely to raise any very decided opposition to such plans of amendment as they might think fit to adopt. With these views they called together the general Assembly of Divines at Westminster, a collection of men connected with the ministry, who might form a council for the parliament on such subjects pertaining to the Church, as might be proposed to them by the two houses. They were not a convocation summoned according to any of the forms or principles which regulate that body. They resembled not the Presbyterian Synod, for *there was not even the semblance of their being elected by their brethren*; but consisted of such persons from the several counties as the members of the two houses chose to congregate for their own assistance in spiritual and ecclesiastical matters. The clergymen thus convoked amounted to about 120; and to these 30 lay members were added, consisting of 10 peers and twice as many commoners, who possessed an equal share in the debates, and equal votes with the former."* (The Assembly met for the first time on Sunday, July 1, 1643.) *(Bp. Short's Hist. Sec. 585.)*

3. "There is no objection (says Dr. Bowden,) that has been made by the Presbyterians against Episcopacy, that has not been made by Independents against Presbytery; and, what is not a little amusing, the Presbyterians were obliged to have recourse to the weapons of Episcopalians, in order to defend themselves. It is curious to read the controversy between those two denominations of Dissenters, as we have it in the *Jus Divinum*, &c. When the Independents denied the perpetuity of the ministry by an uninterrupted succession, the Presbyterian Divines replied, 'All that is written in the Epistles concerning the ordainers and the qualifications of the ordained, is directed to Timothy and Titus.' To prove the constant succession of the ministry, they argue, like staunch Churchmen,—'That Christ was sent, and had His commission from His Father; that Christ, as He was sent of the Father, so He sent forth His Apostles; that the Apostles went about ordaining Elders in every Church, and that the Apostle Paul ordained Timothy and Titus; that these ordained others; and that as Timothy was entrusted with the word of Christ, so he was commanded to commit the same trust to faithful men, that so there might be a succession of teachers.' They also urge, Mat. xxviii, 20, *I am alway with you, even unto the end of the world*; and 1 Tim. vi, 14, *Keep this commandment until* the appearing of our Lord Jesus Christ; and several other texts."

"When the Assembly urge against the Independents the testimony of the fathers, the practice of antiquity and of all former ages, for a succession of ministers, the fanatics pay them in their own coin, telling them that 'corruptions, and anti-christianism, and tyranny, came early into the Church; that the mystery and the ministry of the Man of Sin [2 Thess. ii, 3,] were working in the first centuries; that in this apostacy, the Church, which had been a chaste virgin, became the mother of harlots and abominations—Bethel turned into Bethaven, and the ministry wholly lost under Antichrist.' To this the Westminster Divines reply, that 'the truths, ordinances, servants and ministries of Christ do not therefore cease to be *of* Christ, because some either by mistake or by design shall say—they are of Antichrist; that it is a great cheat put upon the saints of God in this nation, in scaring people from the doctrine of Christ, by persuading them to avoid Antichrist.' And, therefore, they earnestly entreat their respective congregations 'not to be affrighted at the bugbear words, *Antichristian* and *Popish*.' They tell the fanatics that—'no true ministry—no true Church; that the Lord Jesus hath given the ministry to the Church to continue till all come to the unity of the faith, which will not be till the day of judgment.'" "When the fanatics assert that the people have a right to ordain ministers, the Assembly ask, 'By what authority do you do these things, and who gave you this authority? Show us your warrant out of the Word. Why was Titus sent to appoint Elders in every city? Might not the people say,—What need Paul leave Titus to do that which we can do ourselves? Add that which to us seems of weight, that all that is written in the Epistles concerning the ordainers and the qualifications of the ordained, is all written in the Epistles to Timothy and Titus, who were Church officers. In the other Epistles which were written to the churches, there is no mention made of these things, which doth abundantly prove to us that the work of ordination is a work belonging to ministers, and not to the people. And they alone who have received this Church-power from the Apostles, can transmit it to others.' Here is the doctrine of uninterrupted succession most clearly. Now let us change but one word, and put *Presbyter* instead of *People*, and see how those reverend gentlemen plead the Episcopal cause. 'By what authority do you Presbyters do these things; and who gave you this authority? Why was Titus left in Crete, or Timothy in Ephesus, to ordain Elders? Might not those Elders say, what need Paul leave Timothy to do that which we can do ourselves? All that is written in the Epistles concerning ordainers, is written in the Epistles to Timothy and Titus who were the Church officers for this purpose. In the other Epistles there is no mention made of these things, which doth abundantly prove that the work of ordination is a work belonging to Timothy and Titus, and not to the Presbyters; and they alone who have received can transmit it. Thus the *Presbyterian* calls on the *Fanatic* to show his commission; the *Episcopalian*, with the very same reason, calls upon the *Presbyterian*, to show *his*." *Letter XVII.* R. B. C.

June 7, 1853.

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[*] The Episcopalians who at the beginning were present, seceded, not being willing to take the solemn league and covenant. The contest therefore lay between the Presbyterians, who were much the most numerous, and the Independents.

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For The Churchman.

MATERNAL INFLUENCE AND TRAINING.

QUEEN VICTORIA.

Mr. Editor: I was powerfully struck a short time since when perusing in the *Halifax Church Times* a brief and neatly written notice of the early education and training of the present Queen of England. The system of education pursued by her mother was so clearly delineated, and its beneficial influence so illustriously displayed in the daughter, that I offer it for insertion in your columns. I think the lessons here afforded of temperance, self-denial, religious instruction, and moral training, may not be unworthy of imitation by American mothers, especially in our large cities. European follies, vices, and extravagance are too often made the patterns for their imitation; frugality and abstemiousness, are scorned as virtues meet only for the vulgar; an ostentatious splendor is deemed indispensable "to maintain one's standing in society," and the most fearful sacrifices of pecuniary means and domestic comforts is made to indulge in it. Accomplishments, showy and superficial, are more valued than intellectual and moral training; while religious education in the doctrines of Christianity, as taught and inculcated by the Church of Christ, is hardly thought of at all—nay, in a great majority of cases it is utterly despised as an hindrance to "obtaining a proper establishment." Had such been the system adopted with Queen Victoria; had she grown up vain, selfish, extravagant, devoid of sound intellectual culture, and religious principles, would England have maintained her present tranquil and prosperous state? Assuredly not. The spirit of chivalry could not have defended her against public discontent and general obloquy. The numerous social evils which press heavy upon the land would have been more sorely felt, and the feelings of loyalty, respect, and admiration now so universal, would have been almost, if not entirely, extinct.

It is due to the Queen of England to say, that the beneficial effects of her careful training in the principles and doctrines of the glorious Church of her native country have been manifested on numerous occasions and in various ways. Had she been left to her own unbiased feelings and sense of right, I am assured she would in truth have fulfilled her every duty towards the Church in a filial and reverent spirit. Her early course as Sovereign, gave bright promise of future good—her trusted advisers were Howley and Wilberforce, and other sound churchmen of the like stamp. On many occasions she showed her abhorrence of schism, and her sense of duty as a member of the Church catholic. Of late it is true she has yielded more or less to the unholy influences of the Erastians, dissenters, and skeptics by whom she is surrounded. But the disgraceful deeds which have for the last ten years been perpetrated against the Church, although they have been officially sanctioned by her, should be regarded as those of her constitutional advisers, her trusted friends, her near relatives. A husband's influence cannot but be dangerous, trained up in foreign heterodoxy and guided by neologians of the worst sort—as for example a Bunsen and a Hampden. We may lament that such ingredients of evil have poisoned the once pure fountain; we may rejoice that much of good remains, and pray that it may overcome at the last. W.

Queen Victoria.—The ordering and training of Queen Victoria was entirely the work of her wise-hearted mother, and chiefly accomplished by female agencies. That her education was of the highest and most perfect order for her station, there are ample proofs; it has given to the greatest monarchy in the world, the best sovereign the world contains; the best of her own royal line; the best, morally speaking, that ever sat on England's throne. More than this, Victoria was trained to perform all her duties: she is an accomplished lady, as perfect in her feminine as in her queenly character; a dutiful daughter; a loving wife; a watchful mother; a kind mistress; a generous benefactor; an exemplary christian. There are no startling contrasts, no weak inconsistencies in her conduct. Such uniform adherence to the right and proper, under circumstances when selfish propensities are so often stimulated and so easily gratified, must be the result of the conscientious principle early and unceasingly cultivated. In this lies the germ of all moral goodness, and the element of all true greatness. From conscientiousness, enlightened by the divine precepts, are educed the virtues of obedience, temperance, truth, justice, mercy, prudence, fidelity, benevolence, and self-control; while the sweet feelings of love, hope, and faith, whose union and exaltation form the crowning grace of piety, owe their best and holiest charm to the same principle of right. Let us see how the teachings of a mother could thus lead her child in the way of righteousness, whose end is always happiness. Before the birth of this precious child, the Duchess of Kent had shown, in the previous circumstances of her life, and particularly in the personal sacrifices and risks she endured, when, leaving her own home in Germany, she hastened to England, so that her offspring might be British born, her deep devotion to duty, and that innate wisdom which has guided her through every task and trial. The Duchess of Kent nursed her infant at her own bosom, always attended on the bathing and dressing; and as soon as the little girl could sit alone, she was placed at a small table beside her mother's at her meals, yet never indulged in any except the prescribed simple kinds of food. Thus were the sentiments of obedience, temperance, and self-control early inculcated and brought into daily exercise.

The Duke of Kent died in debt for money borrowed of his friends. The Duchess instructed the little Princess concerning these debts; and encouraged her to lay aside portions of money, which might have been expended in the purchase of toys, as a fund to pay these demands against her deceased father. Thus were awakened and cultivated those noble virtues, justice, fortitude, fidelity, prudence; with that filial devotion which is the germ of patriotism. And thus, throughout all the arrangements during the first seven years, the order, the simplicity, the conscientiousness of the teacher, were moulding the ductile and impressible mind and heart of the pupil, to follow after wisdom and do the right. Love, in her mother's form, was ever around the little Princess; the counsels and examples of that faithful mentor, like an inspiration, served to lift up the young soul to have hope in God and faith in the Lord Jesus Christ.

Well was it that the Duke of Kent left his wife sole guardian over their child. The Duchess could arrange the whole manner of Victoria's education and superintend it. She did do this. From the day of her husband's death till Victoria was proclaimed Queen, the Duchess of Kent never separated herself from her daughter. She slept in the same apartment; the first lessons were given by maternal lips, and when careful teachers were employed, still the mother was ever present, sharing the amusements and encouraging the exercise and innocent gaiety of the child. Thus was Victoria trained. Her intellectual education was as thorough as her physical and moral. From her cradle she was taught to speak three languages—English, German, and French. In her fifth year, her mother chose as Preceptor for the Princess, the Rev. George Davys: now, through the gratitude of his pupil, Bishop of Peterboro. In the co-operation afforded by this gentleman with the wise plans of the Duchess for her daughter's instruction, he evinced great excellence of moral character, and his faithfulness was well rewarded. The Duchess confided in him fully. When the Princess became heir-presumptive to the throne, and it was intimated to her mother that some distinguished prelate should be appointed instructor, and Earl Grey named the Bishop of Lincoln, then was the conscientious and truly noble mind of the Duchess displayed. She expressed her approval of Dr. Davys as her daughter's tutor and declined any change; but hinted that if a dignified clergyman were indispensable to fill this important office, there would be no objection if Dr. Davys received the preferment he had always well merited. He was soon afterward made Dean of Chester. Such traits deserve notice, because illustrative of the good influence which surrounded the young Princess, and also because they exhibit the constancy of woman's esteem when gained by worthy conduct.

Besides her preceptor, Victoria had an excellent instructress, the Baroness Lehzen, whose services were likewise retained through the whole of her education; and the long harmony so happily maintained between the mother and her auxiliaries, in this important work of preparing a sovereign to be worthy of a throne, is an example worth consideration by those who would seek the best models of private education.

It has been stated repeatedly, and never contradicted, that the Princess Victoria was not aware of her claims on the succession till a little before the death of her uncle, George IV. The Duchess had thus carefully guarded her child from the pernicious flattery of inferiors, and kept her young heart free from hopes or wishes which the future might have disappointed. When the ascension of King William placed her next the throne, she had completed her eleventh year, "and evinced abilities and possessed accomplishments very rare for that tender age in any rank of life," says an English author. "She spoke French and German with fluency, and was acquainted with Italian; she had made some progress in Latin, being able to read Virgil and Horace with ease; she had commenced Greek and studied mathematics, and evinced peculiar aptness for that science of reality; indeed in all the sciences connected with numbers, the royal pupil showed great skill and powers of reasoning." She had also made good proficiency in music and drawing; in both of which arts she afterwards became quite accomplished. Thus happily engaged in acquiring knowledge of every kind necessary for her royal station, among which the knowledge of the people was not neglected, nor the arts, sciences, and employments which most conduce to the prosperity and advancement of a nation, this young Princess passed the intervening years till her majority, May 24, 1837. The day was kept as a general holiday throughout the kingdom. The city of London voted addresses of congratulation to the Princess Victoria and the Duchess of Kent on that occasion; which we notice in order to give a few sentiments from the reply of the Duchess. She said: "The Princess has arrived at that age which now justifies me in expressing my confident expectation that she will be found competent to execute the sacred trust which may be reposed in her; for, communicating as she does with all classes of society, she cannot but perceive that the greater the diffusion of religious knowledge and the love of freedom in a country, the more orderly, industrious, and wealthy is its population; and that the desire to preserve the constitutional prerogatives of the crown, ought to be co-ordinate with the protection of the liberties of the people."

In four weeks from that day the sudden death of William IV gave the sovereignty of the British Empire to this young maiden of eighteen. Beautifully has she fulfilled the expectations of her mother, and the hopes of the nation. The manner in which the Duchess relinquished her power over her daughter, was a fitting sequel to the faithfulness with which she had exercised it. The great officers of State and privy councillors, a hundred or more of the noblest in the land, assembled on the morning of June 20th, at Kensington Palace. They were ushered into the grand saloon. Soon Victoria appeared, accompanied by her mother and the officers of her household. After the Duchess had seen her daughter enthroned on a seat of State prepared for the occasion, she withdrew and left the young Queen with her Council. From that hour the Duchess treated her august daughter with that respectful observance which her station, according to court etiquette, demands. No more advice, no farther instructions, not even suggestions, were ever offered. Doubtless, if the Queen seeks her mother's counsel in private, it is always given in love and truth; but the good seed had been sown at the right time; it put forth, by the blessing of God, spontaneously. The soul, like the soil, must bear its own harvest.

On the 17th of June, 1837, the young Queen made her first public appearance as sovereign over her realm; she prorogued Parliament in person, and never was the act done more royally.

On the 28th of July, 1838, she was crowned in Westminster Abbey. Never were the long and tedious ceremonies more gracefully endured. From that time onward, there has been no diminution in her zeal; every duty devolving on her, every form prescribed, every custom held important in the old and cumbrous British Government, Victoria has performed, observed, and cherished. She has been the model of female royalty. But this is a trifling matter, compared with the salutary influence her high principles, refined taste, and graceful propriety of manners have wielded over those who give the tone to fashionable society in England. Vice and folly retire abashed from her presence.

Great Britain is governed by laws, but the ruler is not amenable to these laws. Hence, the importance that the sovereign should show obedience to the laws of God, from which the morality of all christian codes is educed. With wickedness on the throne, pollution in the palace, infidelity at the head of the Church, how can the nation increase in piety, virtue, and goodness? The great blessing of a female reign is in its purity of court morals and its decorum of manners. These strengthen the religious elements of human nature, and give the soul the supremacy over sense.

This example of strict virtue on the British throne was imperiously needed; hence the great blessing conferred by the reign of Victoria, who is, in her private life, a model for her people. She was married on the 10th of February, 1840, to her cousin, Prince Albert, of Saxe-Coburg, who had been for a time, her associate in childhood; and whose development of character and talents has fully justified the wisdom of her choice and the worth of her influence. The union was one of mutual affection, and has been remarkably happy and fortunate. The royal pair have already eight children—Victoria Adelaide, Princess Royal, born November 21, 1840; Albert Edward, Prince of Wales, born November 9, 1841; Alice Maud Mary, born April 25, 1843; Alfred Ernest, born August 6, 1844; Helena Augusta, born May 5, 1846; Louisa Caroline, born March 5, 1848; Arthur Patrick, born May 1, 1850; and the eighth born on the 1st of April, 1853, and not yet named. All these children are carefully trained under the supervision of their royal parents, and the family of the Queen is one of the best governed and guided in England.

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For The Churchman.

"TRAIN UP A CHILD," &c.

Mr. Editor: I was so impressed, recently, with the truth of the promise which Scripture attaches to this precept, that I must describe what I saw, while I express the hope that its counterpart may be found in many other places beside my humble country parish.

At the last celebration of the Holy Eucharist in ——— church in ———, there knelt at the chancel a venerable Patriarch, now just entered on his *ninety-sixth* year—*seven* of his children (all, save one, who lives at the West and is also a communicant of the Church) and *eight* of his grandchildren! From early youth the old Patriarch has been a devout and consistent communicant, and has ever taught his children to "seek first the kingdom of God," and behold the blessing of His Master on his prayers and efforts. My aged friend lives *three* miles from church, and yet in the punctuality and constancy of his attendance, shames many who live within rifle-shot. When unable to come, he reads the whole of the Morning and Evening Service in his own room, and is thus present in spirit though absent in body. Firm and unyielding as a rock in the advocacy of the "Faith once delivered to the Saints," he has yet all the simplicity of a child. In answer to one who asked him why he believed all the doctrines of the Church, his reply was, "*I believe them, because I find them in the Bible.*" And I may add that for several years he has read nothing but the Bible and the Prayer Book, his inseparable companions. He waits daily and hourly for the summons which shall transfer him from earth to Paradise. May his last end be peace. H.

* * *

SUNDAY SCHOOL HYMN.

"Suffer the little children to come unto Me, and forbid them not."

Saviour! Thy precept is not hid,
Nor is Thy love forgot;
We come, whom Thou didst not forbid,
And man forbids us not;
To Thee we come, the Guide that brings
The erring strays of sin
Back from their early wanderings,
Thy fold to enter in.

To us Thy heavenly grace impart,
And let the words of truth
Be inly grafted in our heart,
And nurtured in our youth;
So shall its strong and thrifty shoots
From year to year increase,
And, with Thy blessing, yield the fruits
Of righteousness and peace.

O, with the seed Thy sowers sow
That timely dew distil
By which we may not only *know*,
But *love* and *do* Thy will.
So shall its rooted strength defy
The storms of life, and spring,
With ever-lifted head, on high,
In ceaseless blossoming.

Though feeble is our strength and weak,
Yet do not Thou repress
Their near approach who early seek
Thy love and holiness.
O, hear us, as with one accord
Our grateful song we raise;
And out of children's mouths, O Lord,
Again perfect Thy praise.

—William Croswell.

* * *

Anti-Bible Convention.—This Infidel assemblage broke up on Sunday evening in a general row, without passing any of the resolutions which had been presented. Its object has been manifest from the beginning. It was concocted by Infidelity as an attack upon the Bible, with no intention of allowing fair and free discussion or deliberate investigation. It was an assembly of Abolitionists, Women's Rights believers, Spiritual Rappers and Atheists, gathered for the purpose of spitting out their venom against all that this community hold sacred—against the Bible, which is the foundation of our belief—against Christ, the Saviour from Sin—againts God, the Creator of our being. Each fanatic took his own view of the subject, and assailed the Bible from his own stand-point. The Infidel repeated the stale and worn-out puerilities of Voltaire and Tom Paine, and called them arguments. The followers of that arrant deceiver, Andrew Jackson Davis, elevated the crude and undigested plagiarisms of his obscure philosophy above the teachings of Christ and His apostles, and held them as the gospel of the Spiritualists. The ultra Anti-Slavery men, with Garrison at their head, denied the Bible for other reasons. With them, the abolition of slavery in this country is of more importance than the light of Christianity or the salvation of souls through Jesus Christ. Rather than not accomplish their object, they would tear down the fabric that religion and morality have erected in New England—they would abolish the hopes of an hereafter, blot out the light which Christ has shed over the world, and extinguish the joys and comforts which piety creates. The advocates of Woman's Rights would drive the Bible from its place in civilized society because it does not allow woman's equality with man in all things, but marks for her a different sphere of action.

Throughout the discussion, the opponents of the Bible filled the ears of the audience with the most revolting blasphemies, and made the Convention a miniature hell, with demons spitting out the concentrated malice of their hearts, in terms of "condensed damnation." The most revolting scene was when a specimen of the "fair sex" pronounced her tirades against the Deity and the Scriptures—said to be the most blasphemous stuff uttered in the Convention. Nothing but Christianity has rescued woman from the degration to which the tyranny of brute force had subjected her, in all savage nations—nothing but Christianity has bestowed upon her all that ennobles and purifies her character and softens and dignifies her condition. Shame then to the woman, who will so far unsex herself as to be engaged amid an assembly of male Infidels and scoffers in attacking that institution which has rescued her from bondage. This woman, forsooth, spurns the Bible because it declares at its commencement that God created woman as the companion of man! She refuses the Christianity of the New Testament because women were not allowed to speak in the churches! She boldly impugns the Almighty for the station in which He has placed her, and belches out her blasphemies against Him for her physical inferiority, and for the declaration of His holy Word that He had given woman to man as his "help-meet"—to support his infancy—to educate his young and tender mind—build up the rising generations in the softening influences of early piety—to wean man, as a sister, from vice,—to soothe him in that dearest of all relations as a wife, amid the toils and cares and labors of the rough life through which he travels.

Yes: from the cradle to the grave, woman is the "companion" of man, the solace of his life hours, the supporter of his dying moments. God so ordered—the Bible so proclaims—nature so ordains—and shame to that woman who loudly asserts in a public assembly that such a God is unfit for her worship and is not hers. Shame to the piebald assemblage of the Atheists and Abolitionists and misguided fanatics that would encourage the declaration.

Though we disliked the idea of any interference with the progress of their blasphemy, yet we must do justice to the two Second Advent preachers, Messrs. Storrs of New York, and Turner of this place, who manfully battled for the truth and authority of the Bible. Their arguments were unanswered and unanswerable.

The chairman announced, at the adjournment of the meeting, that it would be called together at some other city of New England. We trust that the soil of Connecticut will never be desecrated again, and her laws set at defiance, by such an assemblage, or the air of Connecticut polluted again by such plasphemy.—*Hartford Courant.*

* * *

Old Books.—In these times I think that the poet should feed chiefly (not of course exclusively) on the literature of the 17th century. The diction and the movement of that literature, both in verse and in what Dryden calls "that other harmony," are, in my apprehension, far more fitted than the literature which has followed it, to be used for the training of the mind to poetry. There was no writing public nor reading populace in that age. The age was the worse for that, but the written style of the age was the better. The writers were few and intellectual; and they addressed themselves to learned, or, at least, to studious and diligent readers. The structure of their language is in itself an evidence that they counted upon another frame of mind and a different pace and speed in reading, from that which can alone be looked to by the writers of these days. Their books were not written to be snatched up, run through, talked over, and forgotten; and their diction, therefore, was not such as lent wings to haste and impatience, making everything so clear that he who ran or flew might read. Rather it was so constructed as to detain the reader over what was pregnant and profound, and compel him to that brooding and prolific posture of the mind, by which, if he had wings, they might help him to some more genial and profitable employment than that of running like an ostrich through a desert. And hence those characteristics of diction by which these writers are made more fit than those who had followed them, to train the ear and utterance of a poet. For if we look at the long-suspended sentences of those days, with all their convolutions and intertextures—the many parts waiting for the ultimate wholeness—we shall perceive that, without distinctive movement and rhythmical significance of a very high order, it would be impossible that they could be sustained in any sort of clearness. One of these writers' sentences is often in itself a work of art, having its strophes and antistrophes, its winding changes and recalls, by which the reader, though conscious of plural voices and running divisions of thought, is not however permitted to dissociate them from their mutual concert and dependency, but required, on the contrary, to give them entrance into his mind, opening it wide enough for the purpose, as one compact and harmonious fabric.—*(Henry Taylor.*

For what else is religion in mankind,
But raising of God's image there decay'd?
No habit, but a hallow'd state of mind,
Working in us that He may be obey'd:
As God by it with us communicates,
So we by duties must with all estates;
With our Creator, by sincere devotion;
With creatures, by observance and affection;
Superiors, by respect of their promotion;
Inferiors, with the nature of protection;
With all, by using all things of our own
For others' good, not to ourselves alone.

—Lord Brooke.

NEW PUBLICATIONS.

Life and Works of Thomas Cole. The Course of Empire, Voyage of Life, and other pictures of Thomas Cole, N.A., with selections from his Letters and other Miscellaneous Writings, illustrative of his life, character and genius, by Louis L. Noble. 12mo. pp. 415. Cornish, Lamport & Co.

Of the rich catalogue of artists that America has produced, none excel Thomas Cole in brilliancy of genius, in depth of artistic feeling, and in excellency of life and character. He possessed in an eminent degree all those finer and sensitive feelings, that exquisite love for the beautiful which should be a part of an artist's nature, without that weakness that so often leads that class ever to search for the "pretty," and that causes them so often to be found chasing butterflies in the intellectual and moral world. As an artist he loved and studied nature with all his powers, and wrought his works from that great book; this *he* considered the basis of success, and thus he speaks of his manner of study.

Why do not younger landscape painters walk—walk alone and endlessly? How I have walked day after day, and all alone, to see if there was not something among the old things which was new.

And thus his biographer tells of his perseverance:

A walk from dawn to midday might stretch between him and the object of his seeking; no matter, such was his way, and he went, not as one turned out to a task, but as a lover; not as one that had beaten the track till he could find it blindfold, but with the sweet wonder of a boy's first time. If there was ever mortal that pressed towards the visible works of God with the fresh enthusiasm of one who goes newly to behold the wonderful, that mortal was Cole. He went at the hundredth time as one going for the first time, not in words, not in outward excitement, but in all gentleness and quietness, and in spirit, for he went to seek spirit: and when he found it under the shuck and crust of things, shuck and crust were all beating and throbbing with life; they were living creatures, ever beautiful, ever new! and so the last time of looking was as the first, and nature grew to him youthful, instead of older, and covered tokens of heaven and immortality in its mouldering trunks as ashes cover the living coals.

But Cole's love for the beautiful ended not here, music was with him a passion—a language. His flute, upon which he was an exquisite performer, was the companion of his early travels, and when care and disappointment oppressed him, we find he sought relief in its sweet notes, and "chased away the evil spirit of melancholy with a lively air."

But he was endowed with still another beautiful gift—poetry. His writings are all filled with poetic thought and imagery, and often would his poetic mind burst forth in measured verse, at times in brief snatches, at others in longer pieces. As a specimen, we quote the following, written on a birthday:

This day has closed another of my years.

* * * * * *

I know that there have many mingled in the tide,
The light, the dark, the painful, and the glad.
But as I gaze into the future's depths,
And strive to learn what yet remains of life,
Whether of seasons, months, or moments, oh,
'Tis blank,—mysterious, and my mortal ken
Is lost in gloom. Am I disconsolate
That all is dark? O, God forbid! for though
Not yet is granted prescience to man,
Him to sustain is given immortal Hope—
Who gave my being knows the time to take;
That time, O Lord, I wait. Grant that the hour,
Whene'er it come, may find my trust in Thee.

Many are the passages that we should like to quote illustrative of the character of this great artist, but the crowded state of our book-table forbids. We cannot however resist the account of the closing scenes of the life of this gifted son of the Church.

On Saturday the 5th of February, he laid his remaining colors under water, cleansed his palette in his customary way, and left his studio. He never returned to it again. On Sunday he engaged in the services of the Church and partook of the holy communion. In the following night he was violently taken with a disease which terminated in an inflammation of the lungs. Early in the evening of the ensuing Friday, he felt the touch of death and desired with great earnestness the immediate administration of the Lord's Supper. At the close of the service, through all of which he went with a deep serene devotion, he sank exhausted upon his pillow and said—"I want to be quiet." These were his last words. At 8 o'clock he expired.

In speaking of the character of the man, our author thus beautifully sums up its general outline:

The superstructure of the whole head and heart of the man was faith,—faith always deeply religious—in his latter years pre-eminently Christian. To believe and trust—they were great necessities of his being. He loved the simple act of them for its own good sake. Will, purpose, patience, perseverance were their strong and healthy offspring.

We cannot of course close the notice of the book before us, without passing a few words on what perhaps in biographical works is more particularly the business of the reviewer, the style of the narrative. Of this we can hardly speak too highly in commendation. The author seems to enter with zeal into the views and designs of his gifted parishioner (for such was the relation between them); he dwells with enthusiasm upon his excellent and Christian character, and relates the narrative in a manner that cannot but command great attention; while it is written in a simple, pure and beautiful style. In short, we deem it a model for biographical literature, and commend the work to the attention of our readers as one from which they may derive both pleasure and benefit.

The Christian Year, by the Rev. John Keble. M. A. 16mo., pp. 429. Willis P. Hazard, Philadelphia; for sale by Stanford & Swords.

We have received from this firm a copy of a very excellent edition of this valuable work. It is got up in very good style.

Happiness of the Blessed, considered as to the particulars of their state; their recognition of each other in that state; and its difference of degrees. To which are added, Musings on the Church and services, by Richard Mant, D. D. 12mo., pp. 225. Stanford & Swords.

Stanford & Swords have just issued a new and beautiful edition of this excellent work. Bishop Mant, as a writer and poet, is too well known to need any comment; and the work before us contains many of his finest poetical productions, besides the poetic discourse on the departed.

Dunnigan & Brothers' Edition of the Holy Bible, according to the Douay and Rheimish versions with Haydock's notes.

Nos. 13 and 14 of this elegant edition have appeared from the press. They compare favorably with the preceding numbers.

Appleton's Mechanics' Magazine.—We have received the June number of this magazine. Among other articles of interest, we note Observations on Major Barnard's calculations relative to the theoretical power of the Caloric engine, by J. Ericsson.

Edinburgh Review for April. Leonard Scott & Co. Contents: Alison's history of Europe since 1815; Marriage with a deceased wife's sister; The Church of England in the Mountains; Recent novels—"Agatha's husband"; The National Gallery; Mr. Disraeli, his character and career; Public Education; Marcellus' Memoirs of the Restoration; The Income Tax.

Evergreen for June.

NEW YORK, June 13th, 1853.

The Rev. HENRY N. HUDSON:

DEAR SIR: Having read in last week's *Churchman* of the praiseworthy efforts of the Rev. RALPH HOYT in New Jersey and the difficulties he has encountered in erecting his church, I feel moved to say with the person who read the printer's proof "I'll give twenty-five dollars to help such a man"; which amount I enclose. Please forward it to him, and acknowledge receipt of same in next week's *Churchman*. Respectfully, A SUBSCRIBER.

We feel much pleasure in giving insertion to the above communication and trust that the donation of twenty-five dollars which accompanied it, is the precursor of many contributions, to assist the worthy individual referred to, in surmounting the numerous obstacles he has to contend with in accomplishing his laudable undertaking.

In the name of Mr. HOYT, we beg to thank our correspondent for his liberality.—[ED. CHN.]

POUGHKEEPSIE, June 16th, 1853.

The Editor of the Churchman:

DEAR SIR: I was so much pleased with a communication in your paper of the 11th inst., signed "An Anglican Presbyter," that I desired to add my "mite" as a free-will offering for the church "by the wayside." The Rev. RALPH HOYT and his *noble wife* deserve the support of all good churchmen.

According to your kind notice, I enclose $5,00 for the object abovenamed.

Truly yours in the bonds of the everlasting Gospel,

V. D. BONESTEEL.

We have also just received a very kind and precious note from a highly and most justly distinguished lady of Hartford, Conn., enclosing a little missive to the Rev. Mr. HOYT. What the enclosure contains, we know not; but assuredly no one will suppose that the honored Mrs. SIGOURNEY would send anything but good to so deserving a man. We have only to add our sincere prayer, that HEAVEN may bless both the givers and the receiver of these substantial tokens.—[ED. CHN.]

THE CHURCHMAN.

NEW YORK, JUNE 18, 1853.

☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.
No communication may rely on being attended to, unless authenticated by the name and address of the writer.

APOLOGETICAL.—We cannot quite shake off the feeling that something of an apology is due our readers, for a few expressions in our leading Editorial, two weeks ago. We desire it to be considered, that the things in question proceeded not so much from our editorial judgment, as from an occasional indigestion brought on by too much tugging and sweating of our poor little brain. The truth is, a long-continued overworking of our upper-room furniture sometimes renders us too nervous and irritable for the exercise of due self-control and temperance of language. We are sorry it is so, but so it is; and as in this instance we had made the mistake, and could not unmake it, we have been constrained to own up, and thus get at peace with ourself at least; deeming this the next best thing to not having made it. Remains but to add, that we have been put upon this, not by any suggestion or complaint from others, for we have received none such, but simply of our own spontaneous motion, upon a cooler and calmer review and reconsideration of the matter; hoping that a little self-inflicted punishment and discipline would serve to render us more cautious in future.

TRACTS NOT FOR THE TIMES.

We adverted, two weeks ago, to a series of pamphlets now and for some time past in course of anonymous circulation, and evincing a preconcerted and systematic labor in misrepresenting and caricaturing the sentiments and teachings of those who, for their honest and faithful adherence to the acknowledged standards of the Church, have come to be stigmatized as Tractarians. These pamphlets have been scattered far and near, in town and country, to the great annoyance and grief of many, and probably to the uncharitable gratification of some. To what agency we are indebted for this protracted infliction of beneficence, is not certainly known. The work, however, is supposed to be done, and the expense borne, by the Evangelical Knowledge Society, and there are some circumstances which make strongly in favor of that supposition. Taken all together, they may well be deemed the fitting exponents of a factious and turbulent minority, who, convinced that they cannot compass their ends by regular and charitable methods; and claiming to have, in their arrogated supremacy of private judgment, a better rule and measure of proceeding than is furnished by the collective judgment of the whole; band together in a disorderly and schismatical fashion, for the purpose of detraction and misrepresentation against those who indeed differ from them in opinion, but are not so confident in their opinions as to turn them into a virtual dispensation from the duty of keeping "the unity of the SPIRIT in the bond of peace"; and who therefore choose to do good in the ways marked out by the Church, because more anxious to go right than to go in a way of their own. Thus, instead of spending their time and talents and money in carrying forward the proper work of the Church, their wisdom and pleasure is, to spend what they have to spare, in efforts to agitate and exasperate the public mind, and to stir up strife and bitterness against those who are so intent on that work, that they really cannot afford to spend their wits and wages in trying to make their opinion the law whereby all others must work. So that, in effect, their doctrine of private judgment seems to stand in tolerating no judgment but their own: the main body of their religion is, to persuade the world that no man can have any freedom of thought, unless he have the grace to think just as they do; and if all others will not consent to do as they say, then their first duty is to prevent anything being done; it being a settled maxim with them, no doubt, that a minority, however small, with the truth, is better than a majority, however large, without it. In a word, their first principle apparently is, to set truth before love, knowledge before charity; which is strong argument of their being somewhat lacking in both.

Of the aforesaid pamphlets, first in the order of time came forth a reprint of FABER's "Sermons on the Doctrine of Regeneration," claiming to give a full and faithful exposition of that doctrine as held and taught by those who are called Tractarians. We have already given out, that though we are not Tractarians, we are among those whom a portion of our brethren are pleased to reproach with that title. To avoid circumlocution, we will for the present speak, as we have before spoken, of ourselves as Tractarians. And as our brethren in question seem to consider it the chief end of man in our day to preach and print down what they term Tractarianism, perhaps they will pardon us for speaking of them as Antitractarians. To come, then, at once upon Mr. FABER's Sermons: His alleged exposition has been on all sides expressly repudiated as a total and entire misrepresentation of the matter in hand. The doctrine which Tractarians are there represented as holding will fully appear by a few quotations. He charges us with teaching, "that, the moment the hand of a priest sprinkles water upon a catechumen or plunges him wholly beneath its surface, reciting at the same time a formula in which our LORD has directed the rite of baptism to be administered; at that identical moment his soul always experiences the commencement of sanctification, and becomes radically changed in its every faculty." Upon this statement he rings divers changes thus: "We have now before us an assertion of a very remarkable nature; an assertion no less, than that an entire change of mind *always* accompanies a particular outward application of water." Again, speaking of an adult: "At the very instant that the hand of the priest brings his body in contact with the baptismal water; at that precise instant, his understanding begins to be illuminated, his will to be reformed, and his affections to be purified." Once more, still speaking of an adult: "He can never mistake for a transient good resolution of his own soul a radical change of heart, which he has been authoritatively taught to view as the inseparable concomitant of baptism."

The burden of all these passages is, that we attribute to baptism an immediate and entire change of moral character: "a radical change of the soul in its every faculty," "an entire change of mind," "a radical change of heart,"—these are the things which we are made to hold as being wrought by baptism. Now the simple truth is, that we attribute to baptism no moral change whatsoever. Our doctrine is, that baptism is by the special order and appointment of GOD the sacrament of regeneration; and that regeneration, considered simply in and by itself, neither is nor involves any moral change, but is a process altogether spiritual; that it is purely an act of GOD, in which the subject of it is altogether passive; and that it consists in imparting to the receiver something which by nature he cannot have,—in the infusion or implanting of the HOLY SPIRIT as the principle or germ of a supernatural and divine life. So that regeneration is not a radical change, nor any other change in any faculty which we have by nature, but a superadding to our nature of something greater and better than nature. Moral changes we have or can have by the exercise of our natural powers: they are, at least in part, our own voluntary work: conscious movements of thought and will enter into the very idea of them: in short, they are something wherein the subject necessarily co-operates and concurs; they proceed in some sort from himself, so that they are both in him and of him; whereas the beginnings of spiritual life, though truly in him, are wholly of GOD.

Thus faith is a moral change, repentance is a moral change, conversion of the heart from evil to good is a moral change; and all those renewings and rectifyings and purifyings of the life which make up the course of sanctification, are moral changes: but these are never finished in this life, but have to be always going on, and we never can in this state of being get beyond the need of repeating them. Regeneration, on the other hand, is and can be but once. Hence, in the Collect for Christmas-day, the Church teaches us to pray "that we being regenerate, and made Thy children by adoption and grace, *may daily be renewed* by Thy Holy SPIRIT"; and St. PAUL speaks of the "inward man being renewed day by day." The matter is well stated by Dean STANHOPE, thus: "There is a mighty difference between regeneration and renovation: we can be born but once, because we can live but once; and therefore baptism, which gives life, cannot be repeated: but we can recover often, and grow and be nourished often, because we can sink and droop often." To guard and confirm what we have been saying, it may be well to quote in this place a passage from Dr. WATERLAND: "Man renews himself at the same time that the SPIRIT renews him: and the renovation wrought is the result of their joint agency; man concurring and co-operating in a subordinate way. . . . . It is GOD that renews, cleanses, and purifies the heart: and man also renews, cleanses, and purifies his own heart; that is, he bears his part in it, be it more or less. No man regenerates himself at all; that is, he has no part in the *regenerating act* (which is entirely GOD's,) whatever he may have in the receptive. . . . He is not his own regenerator, or parent, at all, in his new birth: for that would be a solecism in speech, and a contradiction in notion: he is, however, his own renewer, though in part only, and in subordination to the principal agent."

It should be observed, further, that though, in the view held by Tractarians, regeneration in and of itself confers no new moral character, yet the moral changes of faith, repentance, conversion, in all such as are capable of them, must precede and accompany it as the necessary conditions and qualifications for receiving it. And as such changes have to go before, as the conditions of receiving this sacred and secret gift, so they must needs follow as the conditions of preserving it. In a regenerate man, faith is necessary as a settled constant habit of mind; repentance is necessary as often as he falls into actual sin; there is no day in his life that he does not need a fresh conversion of heart from evil to good; he must have frequent renewals of that spiritual life and state which was once given him in regeneration, else it will gradually wear out and be lost. Moreover, neither these nor any other moral changes can come to any thing, or have any saving effect, unless they be vitally rooted in the higher principle of spiritual life: it is only in the indwelling, inworking efficacy of something greater and better than we have by nature, that they can cohere and consolidate into character, thus moulding and forming the life to a course of righteousness and true holiness, and growing into that firm complexure of Christian virtues and graces which we mean by sanctification.

We said, above, that such and such moral changes are the necessary antecedents and accompaniments of regeneration in all those who are capable of them. But infants of course are not, in any proper sense of the term, capable of moral changes, for they have as yet no moral life: all such changes necessarily involve some exercise of reason; and it were a manifest solecism to say that a thing can have any change before it has had a beginning. From which it follows that in infants, as the moral changes of faith, repentance, conversion are not possible, so they cannot be necessary as precedents or concomitants of the regenerating gift in baptism: their innocence and incapacity are the only conditions and qualifications needed for the reception of whatsoever grace is offered in that sacrament. As baptism has its force and efficacy in virtue of GOD's institution and promise, so the regenerating gift, which is its proper effect, cannot but go along with the worthy receiving of it; and it is supposed from the nature of the case that infants cannot receive it otherwise than worthily. But in adults, those in whom the powers of moral and rational life have been developed, the moral changes in question going before and along with the reception of baptism, are just what Tractarians mean by the worthy receiving of it: and they religiously hold, and constantly affirm, that to those who receive it unworthily, it is a sacrament of death and not of life. For though the gift of the Holy SPIRIT, as the seminal power of a supernatural and divine life, be offered to them in the sacrament, yet their unbelief and impenitence render them essentially unreceptive of it; and the offer thus made cannot but be hurtful to them until by faith and repentance that unreceptiveness shall have been removed.

All that we are here contending for has been stated with the utmost clearness and distinctness by Bishop MANT; and that, too, in one of those very documents which Antitractarians are evermore referring to and speaking of as teaching something altogether different. And the same is true in a greater or less degree of every writer on that side, whose judgment and teaching carry any real weight and influence with Tractarians. They do indeed attribute regeneration to baptism worthily received, but then they distinctly exclude from the substance and process of regeneration, considered simply in and by itself, all moral changes whatsoever. They still affirm, that faith, repentance, conversion, renewal of heart, and amendment of life, in all of which the subject must by voluntary thought and effort bear a part, are indispensable as conditions and qualifications for receiving or for preserving the regenerating gift; but that they are not it, nor parts of it; and that they can have no saving virtue without it, nor it without them, where the faculty or capacity for them has been developed. They still affirm their doctrine to be, that in regeneration the subject has communicated to him and planted within him the gift of the HOLY SPIRIT, as the seminal principle and prolific germ of a heavenly and divine growth; that this celestial seed, if properly cherished and cared for, will evolve and develope itself more and more into life, drawing and assimilating the soil of our natural being into its own glorious likeness, and thus result in a creating of our whole nature anew, and an informing of all its lineaments and features with the beauty of holiness; that there must be a continual growing in grace, else there will be a losing of the grace whereby we are to grow; that to keep this spiritual growth from languishing and falling away, continual replenishings and recruitings of sanctifying virtue are required; and that, for the securing of these, all our rational and moral faculties must be kept in strenuous and vigilant exercise. It does not well appear how the point in question could be more unmistakeably set forth, than it is in the following passage of Bishop MANT, where he specially distinguishes the spiritual gift of regeneration from such moral changes as repentance, conversion, and renewal:

> Such a change of heart may be wrought either before or after baptism; in persons regenerate or unregenerate: it qualifies them for regeneration, if unbaptized; it restores them to the privileges of baptism, which they may have forfeited by being hardened in sin; it accompanies those who are, humanly speaking, good, through the whole course of the Christian life. St. PAUL was converted three days before he was baptized: the incestuous Corinthian, who had been excommunicated from the society of his brethren, was restored to them on his repentance; and SIMON MAGUS, who, as Bishop WILSON says, "had received the washing of regeneration, and so was entitled to pardon upon his repentance," was exhorted by the Apostle to repent of his wickendess, and to "pray GOD, if perhaps the thought of his heart might be forgiven;" and all of us are instructed to pray, agreeably to the apostolical language, that "*being regenerated* and adopted for the children of GOD, *we may be daily renewed* by His HOLY SPIRIT." But where are we instructed to pray after baptism for regeneration? Where is it intimated that the Corinthian was born again subsequent to his fall? Where was SIMON MAGUS admonished of the necessity of undergoing another new birth? Or, where is St. PAUL described as regenerated until ANANIAS baptized him and washed away his sins? *That he was* CONVERTED *and that his* HEART WAS RENEWED *is evident* from the language which he uttered when he had fallen to the earth and from the obedience which he paid to the voice from heaven. That he was *not regenerated* until a later period is equally evident; for when ANANIAS called on him to be baptized he was still under the pollution of his sins."

But, notwithstanding that the distinction thus put has been again and again declared, still the Antitractarians keep alleging, with most unbashful forehead, that Mr. FABER's miserable caricature is a fair and just statement of the view held by Tractarians in this question. Of late, it has been affirmed again and again, in newspapers and pamphlets, that FABER's stupid and shameless misrepresentation is no misrepresentation at all, but a faithful and candid showing of the Tractarian baptismal doctrine. Since the above-mentioned reprint appeared, several other Tracts not for the Times have come forth, all hammering away more or less at the same point; one of them being entitled "Vital Truth and Deadly Error," another, "Historic Sketch of the Baptismal Question," and a third, "The High Church Theory of Baptism." Into the distinctive merits of these several tracts we cannot enter at present. Though differing widely in other respects, they all agree in the charge, that Tractarians ascribe to baptism the working an entire change of mind, of heart, and of will in the receiver; that they regard and explain this sacrament as conveying and imparting to the subject a new moral character. Now though, as we have seen, this charge gives no sort of clew to what Tractarians do hold and teach in this particular, yet it furnishes a most decisive and unmistakable clew to what is held and taught by Antitractarians. Our doctrine, as already shown, is, that baptism is, by the institution of GOD, and in virtue of His promise, the sacrament of regeneration; and that as such, when worthily received, it imparts, not any change in what is ours by nature, but a new spiritual principle, such as by nature we have not and cannot have. They will have it, that we attribute to baptism an entirely different effect; namely, the working of a moral change, the impressing of a new moral character. The inference is most clear and unquestionable concerning themselves: that which they charge us with ascribing to baptism, the same is what they mean by the new birth. The charge, if honestly and sincerely made, proves beyond all question, that by regeneration they understand and intend nothing more or other than a moral change. If we be not very much mistaken, they will find it somewhat hard, either to throw up this conclusion, or to digest it.

On this ground, our Antitractarian brethren are perfectly consistent in maintaining, as many of them do maintain in substance, if not in form, that Christianity is but a special preparation and provision of moral influences; and that its office and design are none other than to effect the moral reformation of men. The principle which underlies most of their thinking and doing is, that what man wants is not a new power of life and action, but only a new motion and direction given to such powers of life and action as he already has. This principle it is, no doubt, which, most operative where least perceived or suspected, so often has the effect of virtually putting Christianity on a level with other systems, such as that of the temperance movement, professing to have in view the same laudable purpose of reforming the morals and manners of men. Hence, also, perhaps, the strong *tendency*, which we spoke of some weeks ago, so rife among divers and sundry moral-suasionist Christians, to be ever mistaking and substituting certain new motions of the old life of nature for the beginnings of a new spiritual life. They will allow of no powers and processes in Christianity, but such as the subject of them may, or rather must, be conscious of; and moral and mental changes are the only internal workings of which, as proceeding from our own voluntary activity, we can be conscious: it being the nature of all spiritual powers and processes, that their passage and working must needs be in those secret depths and retirements of the soul where our own consciousness cannot reach and grasp them, or have any other assurance of their being within us, than what proceeds from faith in the promises of GOD.

In all which, no Unitarian who has any tolerable understanding of himself could ask more of our Antitractarian brethren, than is thus proved to be true of them, by the very nature and circumstances of their charges against us. For the Antitractarians here jump in entire consent with the most fundamental and most operative principle of Unitarianism; which principle stands not so much in rejecting the TRINITY, as in denying the necessity of a vital union of our nature with the Divine, through the gift and power of the Holy SPIRIT supernaturally communicated to us and dwelling in us. In other words, the entire doctrine of Unitarianism hinges upon this, that for the working of moral results, none but moral agencies are necessary; and that the whole work of regeneration, which is but a moral change, is sufficiently explained and provided for by the proper action of mind upon mind. What need, then, what adequate reason could there be why the Divine Nature should become incarnate, and GOD become man? An inspired prophet and teacher, specially gifted with all the knowledge and armed with all the truth that man could ever take in, was surely enough to set in operation all the moral efficacies of which humanity is capable. So that for the whole process of the Atonement and Mediation, nothing more was needed than the moral influence and example, in life and in death, of a man perfectly upright, pure, and just.

The truth seems to be, that the Antitractarians, at least the more positive and confident of them, have, like most of our Sectarian neighbors, totally lost the true doctrine and idea of regeneration, and of the place it holds in the Gospel system. Too ignorant of the thing even to suspect their ignorance, they keep applying the term where neither the Church nor any well-instructed divine of the Church has ever thought of applying it. Regeneration they understand as being or involving simply a moral change. And when they hear us speak of persons being regenerated by GOD in the sacrament of baptism, they still understand us as meaning none other than that change of moral character, which is all they mean by regeneration. Thus they keep putting their meaning into our words, and then proceed to hold us responsible for their own errors and absurdities.

We will conclude for the present, by beseeching them to vouchsafe us an explanation of one point. It is this: If none but the regenerate can be saved, and if regeneration be or imply a moral change, then what is to become of those who die, with all the petals of their moral nature still budded up in infancy? For it will scarcely be denied that moral changes necessarily involve some exercise of the moral faculties on the part of the subject; and surely none will maintain that unblown infants are capable of any such exercise: from which it must follow that for such there can be no salvation but on the old Pelagian ground, that infants are in the same condition as ADAM was before the fall.

A HISTORY OF THE ARTICLES OF RELIGION is the title of a work by CHARLES HARDWICK, M. A., Fellow of St. Catharine's Hall; which work was republished several months ago by Mr. HOOKER of Philadelphia. It cannot, and perhaps it should not, ordinarily be expected that publishers should be moved and guided in what they issue, by any other regards than those of profit and loss. Publishing is their business, the trade whereby they have or seek their living: and if, in pursuit of this, they look only to what will sell, they are but acting on the common principles and for the common purposes of business, and therefore ought not to be censured for so doing; provided, of course, that they be honorable and fair in their dealings, and avoid such books as are positively immoral and profane. We have many excellent publishing houses, and several of them use commendable diligence in setting forth the literature of the Church, so far as in the exercise of a liberal business judgment they can find their interest therein. We must not be suspected, therefore, of intending any censure upon such, when we mention it as the special and peculiar praise of Mr. HOOKER, that he acts upon much higher principles; that though *in* the trade, he is not *of* it; and that he carries into the business the conscience not merely of a good citizen and an honorable man, but of a most thoughtful, intelligent, and earnest Churchman, with whom private thrift stands altogether secondary and subordinate to the service of the Gospel and the Church, whose interests he justly believes to be, now and forever, one and inseparable. In publishing, he manifestly has that disinterestedness which all ministers ought to have, but which too many, alas! have not, in preaching. That, acting on such ground and to such ends, he should sometimes be wiser for the public than for himself, and wiser for them than they will be for themselves, is not very strange. With men thus minded and thus moved, it hath ever been, and probably ever will be, most true, that virtue has to be its own "exceeding great reward."

Thus much for the publisher: now for the work published. We fear that the real and great merits of Mr. HARDWICK's book are not generally known. The Author writes not as a controversialist, but as one searching deeply and calmly for truth. A history of opinion is the truest history of the Reformation. It was a conflict of mind upon questions of doctrine, and for a Churchman to find and comprehend the animus of that great movement, is to be settled on the true foundations of his faith. This is the shortest and most comprehensive view we can give of the design and result of Mr. HARDWICK's researches.

He gives all the original documents in an appendix, and notes all the changes of opinion that took place from time to time, and the reasons and authors of them; showing by steps like these what was the mind of the framers of our Articles of religion, and thus making out the most intelligible as well as the most reliable history of the Reformation.

A work so careful and unimpassioned, besides having every mark of being fair and truthful, must have no inconsiderable weight in settling men's minds in times like ours. Hardly a question which disturbs us is untouched, and many that divide and weaken us, are settled, as at the fountain, in this book. Here we see the springs of evil in thought and practice which mar our unity and impair our strength as the body of CHRIST. Here we are taken up to the Rock whence we were hewn and made to see the cost of keeping the truth is everlasting vigilance. Had men in other times, like many in our day, given their sympathy and means to aid the opposers of the Church; had the plainest and most Catholic doctrines of the Church been questioned and spoken against by a large division of its members; must a man then have been a virtual Puritan and a denier of the grace of sacraments in order to be accounted sound in the faith; where now would have been our inheritance of a sound Catholic faith, where these noble examples of martyrs, these great defenses of the truth which still stand, and will forever give courage and hope to the faithful? Looking back to what men did and suffered, and what they were, we shall best feel what we should do and be; best know at what cost to gain and hold the truth.

No clergyman should fail to master this book, and we have thousands of laymen who would be not only wiser but more earnest and content in the Church for reading it. If in this busy age they would take more time to read and be informed, the tone of their mind would raise that of the clergy, and a resistance thus would be made to the world, and all would come to be more happy by becoming more stable. Knowledge would increase, and happiness, self-respect, and all graces would follow in its train.

THE CHURCH AT HOME.

New York.—Since the 26th of May, the Rt. Rev. the Provisional Bishop has consecrated three places of worship, namely: St. Mary's church, at Castleton, Staten Island, the Church of the Redeemer, at Yorkville, and the Chapel School, at Dearman. Of the structure at Yorkville, the *Daily Times* gives the following account:

> The erection of this church, which has been in contemplation for many years, has at length been brought to a successful termination through the indefatigable exertions of the rector, the Rev. P. S. CHAUNCEY, and other gentlemen, who have been untiring in their labors. The design is early English, and the architect is Mr. J. WOOD JOHNS. The size of the building is forty feet by seventy. The roof is open-timbered in imitation of black walnut, resting on slight octagonal pillars, from which spring three arches, between each of the windows. The flat portions of the roof are paneled, having moulded diagonal bands, with foliated bosses at their intersection. Externally the church is novel in its design, with buttresses at the angles, and a series of the same on each side. The centre of the front is a projecting mass of masonry, combining, in its general effect, the solidity of the tower with the lightness of the bell gable, being supported on either side by buttresses, narrowing in their ascent at several stages. From their summit springs a square bell-turret, terminating in four intersecting gables, surmounted in the original design with an early English cross. The walls are of brick; the front finished in mastic, presenting a surface like polished marble, of a brownish grey color, and, for durability, equal to granite. The church, with commodious organ gallery, will seat nearly 400: its cost was a little above $7000.

Rhode Island.—Between the 30th of May and the 3d of June, inclusive, the Bishop of MAINE, acting by request of the Standing Committee of Rhode Island, has held four confirmations and administered the rite to 20 persons.

Connecticut.—Between the 31st ult. and the 5th inst., the Bishop and Assistant Bishop of the Diocese held six confirmations, administering the rite to 39 persons, 28 of whom were at Christ church, Norwich.

Western New York.—Since our last account, Bishop DELANCEY has confirmed in seven parishes, giving the rite to 28 persons. This, however, was before the 1st June; since which time, we can give no account, the last number of the *Gospel Messenger* not having reached us.

Maryland.—The Anniversary of the Baltimore Sunday School Union was held in Christ church, on Whitsunday. From the report of the Committee we make the following extract:

> Teachers reported for 1852, 285; for 1853, 370; Scholars, 1852, 2,185; for 1853, 2,269. They further beg leave to state that there also two Episcopal Colored Sunday Schools, containing 25 teachers and 290 scholars. The above table shows a steady increase of scholars, and a very large increase of teachers. This we look upon as one of the most encouraging features of the Report, and do not hesitate to predict a large accession of scholars at the next Anniversary. The great difficulty hitherto has been the want of teachers, and many a child has been sent home, or has left the school for the sole reason that *there was no one who cared for his soul.* This happy change may be looked upon as the fruit of Sunday School labor, for a very large number of the present teachers have been previously trained as scholars, showing where the Church is to look for future laborers in the vineyard of the LORD, and may He be pleased to increase them an hundred fold, and baptize them with His HOLY SPIRIT.

Virginia.—We take great pleasure in copying the following "Correction—for those who need it," from the *Southern Churchman*, and are truly glad that the sum in question was $4270,00, instead of being only $42,70. We regret, though, that the Editor should be a littlewhat crusty at us for not suspecting him of any error. We have no such notion of private judgment, as to overrule figures. We will but add that they who will be thrusting their bodkins into their brethren's eyes should look well to the getting up of their bodkins. Here is the correction, "faithfully re-produced, according to copy:"

> We noticed, on our return home from the Convention, that the amount of the receipts to the Contingent Fund, in our report of the proceedings, had been printed $42,70. We supposed, however, that our readers would readily understand all these figures to represent *dollars*. We do not know, however, that the readers of the New York *Churchman* are sufficiently acquainted with the circumstances of our Diocese, to correct the error which their Editor has faithfully re-produced, "according to copy," we acknowledge. Will he now be as particular in copying our *correction*, and informing his readers that the amount contributed to the Contingent Fund was over four thousand dollars, and not *forty-two dollars, seventy cents*. He may embrace the opportunity, if he will, to add, that about seven hundred dollars have been received since, all of which, and probably more, would have been sent to the Convention but for its remoteness from the contributors.

California.—Recent arrivals from the Pacific coast have brought us the proceedings of the second triennial Convention of the Church in California. The following is the report thereof:

> The Convention was opened May 4, at 11 o'clock, A. M., with morning prayer and administration of the communion, and with a sermon by the Rev. J. L. VER MEHR, D.D., rector of Grace church, San Francisco. The Rev. J. L. VER MEHR was elected President, and Major E. D. TOWNSEND, Secretary, *pro tem.* The Rev. J. REYNOLDS, Messrs. DAVID S. TURNER, and P. H. PERRY, were appointed a committee to examine the credentials of the delegates.
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> The Convention then adjourned till half-past 7 P. M.
>
> The Convention met at half-past 7 P. M. The list of the clergy reported by the standing committee as entitled to attend this Convention, and of the parishes entitled to send lay delgates, was then read as follows:
>
> *Clergy*—The Rev. J. REYNOLDS, Chaplain of the Army at San Diego; the Rev. J. L. VER MEHR, rector of Grace church, San Francisco; the Rev. C. B. WYATT, rector of Trinity church, San Francisco.
>
> *Parishes*—Grace church, Sacramento; Grace church and Trinity church, San Francisco; St. John's church, Stockton.
>
> The Committee on Credentials reported the credentials of the following gentlemen to be in due form and valid:
>
> DAVID S. TURNER, Esq., and Dr. C. S. TRIPLER, of Grace church, San Francisco; P. H. PERRY and I. D. HAWKS, Esqrs., of Trinity church, San Francisco.
>
> J. W. WINANS, G. E. MONTGOMERY, and L. B. HARRIS, Esqrs., of Grace church, Sacramento.
>
> W. H. GLOVER, Esq., of St. John's church, Stockton.
>
> All the abovenamed gentlemen, except Messrs. MONTGOMERY and HARRIS, appeared and took their seats.
>
> Mr. I. D. HAWKS was elected Secretary, and Maj. E. D. TOWNSEND, Assistant Secretary, on ballot.
>
> The Rev. ORANGE CLARK, D. D., was admitted to the Convention as Chaplain of the United States Marine Hospital at San Francisco.
>
> The Rev. C. B. WYATT and P. H. PERRY were appointed a committee to consider the rules of order of former Convention and report thereon.
>
> The following gentlemen were chosen as the Standing Committee of the Diocese: Clergy—J. REYNOLDS, O. CLARK, J. L. VER MEHR, C. B. WYATT; Lay members—DAVID S. TURNER, J. W. WINANS, P. H. PERRY, and C. S. TRIPLER.
>
> The following gentlemen were chosen Trustees of the Episcopal Fund: The Rev. C. B. WYATT, the Rev. O. CLARK, D. D., the Rev. J. L. VER MEHR, D. D., P. H. PERRY, R. K. EASTMAN, J. W. WINANS. DAVID S. TURNER was elected Treasurer.
>
> The same gentlemen were elected trustees and treasurer of the Diocese Fund.
>
> A report on the state of the Diocese made by the Standing Committee, in the absence of the Bishop, was then read and accepted. The Convention then adjourned till 9 o'clock on the 5th May.
>
> Convention met at 9 o'clock A. M., 5th May. The Rev. Mr. WYATT, Col. TURNER, and Dr. TRIPLER, were appointed a Committee on Canons.
>
> Certain amendments to the Constitution were then proposed for final passage by the next Convention. After notice of certain proposed amendments to the Canons, the Convention adjourned till half-past 12.
>
> The Convention was called to order at half-past twelve. The following resolutions were passed.
>
> Resolved, That this Convention send delegates to the General Convention of the Protestant Episcopal Church in the United States of America, at its meeting in October next, in the city of New York.
>
> Resolved, That the delegates be instructed to apply in behalf of this diocese for admission into the union with the General Convention.
>
> The delegates elected were: Clergy—The Rev. Messrs. WYATT, CLARK, VER MEHR, and REYNOLDS. Lay members—Messrs. JONATHAN EDWARDS, I. D. HAWKS, J. M. BISSELL, and E. ANDARLESE. The Rev. Dr. VER MEHR and the Rev. Mr. WYATT were appointed a committee to report to the convention on obtaining a visitation from a Bishop.
>
> Convention adjourned till 3 o'clock P. M.
>
> The Convention again met at 3 o'clock P. M. The report of the committee on an Episcopal Visitation was then read and adopted.
>
> The Rev. Mr. WYATT, Dr. TRIPLER, Mr. HAWKS, and the Rev. Dr. VER MEHR were appointed a committee to correspond with certain bishops and the General Convention for the purpose of obtaining an Episcopal Visitation.
>
> It was ordered that five hundred copies of the Journal of the Convention be printed and published as soon as practicable, after the adjournment of the Convention. The Convention then adjourned till 10 o'clock, May 6th.
>
> May 6.—Convention met at 10 o'clock A. M.
>
> On motion, the resolution to send clerical delegates to the General Convention was reconsidered. It was then resolved, that the election of clerical delegates to the General Convention in New York be annulled.
>
> Certain changes were made in the existing canons.
>
> It was resolved, that when this Convention may adjourn it shall adjourn to meet on the first Wednesday of May, 1854, in San Francisco.
>
> It was resolved, that the next Convention be opened by divine service, in Trinity church, and the sermon be delivered by the Rev. Mr. WYATT.
>
> The Convention adjourned till quarter past 3 P. M.
>
> Convention met at 3¼ o'clock.
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> On motion of Rev. Mr. WYATT, resolved that the treasurer of the Diocesan Fund be instanced to use whatever measures may appear most expedient to himself to secure from time to time, from the acting authorities in every parish of the diocese, punctual attention to the provision of the latter clause of section 2, canon 14.
>
> The clause refers to the quarterly collections to be taken up in each parish for the diocesan fund.
>
> On motion of Rev. Mr. WYATT, resolved that a committee of two, one clergyman and one layman, be appointed as an executive committee of missions, to endeavor to establish missionary posts at chief points of importance in the State, and that this committee be prepared to render a full report to the Convention at its next meeting, in May, 1854.
>
> Committee—The Rev. Mr. WYATT, Mr. GLOVER.
>
> The minutes were read and approved.
>
> After evening prayers, and the chanting of *Gloria in Excelsis*, the Convention adjourned.

THE CHURCH ABROAD.

England.—On the evening of Monday the 23d ult., a large public meeting was held at Windsor, to promote the cause of the Church in the Colonies. The Bishop of OXFORD took the chair, the Bishops of ANTIGUA, MONTREAL, NOVA SCOTIA, and CAPETOWN being also present. The meeting was held in connection with the Windsor and Eton Church Union; and it is said that nearly all the parochial clergy within ten miles of Windsor were in attendance. After a brief opening by the Rt. Rev. Chairman, the objects of the meeting were presented by the other Bishops in turn. The *Evening Journal* gives the following report of what was said:

> The Bishop of ANTIGUA described in feeling terms the transition of a great portion of the population from slavery to freedom—the facilities for instruction it opened on the one hand, and the difficulties it raised upon the other—and claimed the attention of the meeting to the important subject of schools for the Christian education of the children of the lower orders. In a fair computation of the population, and in view of other circumstances, the actual number of schools, his lordship said, was not very deficient; but the practical efficiency of many of them was far from satisfactory. That was caused in a great measure from the want of specific funds for this particular object. The Propagation Society had, from necessity, withdrawn its aid from the schools, and the parents of the children were too poor to contribute.
>
> The Bishop of MONTREAL, in a speech of great eloquence, described the difficulties which the Church of England had to contend with in Canada, opposed on one side by a richly endowed Roman Catholic establishment, and on the other by dissent in all its varied hues, and infidelity in all its naked deformity. He predicted that the only guarantee for the permanent connection of British North America with England was to be found in the firm establishment of the Church of England in Canada; and he asked the aid of English Christians to effect that object.
>
> The Bishop of NOVA SCOTIA (the oldest colonial see) asked the aid of the meeting to enable him to keep up King's College, Windsor (near Halifax), from which the imperial and local grants had been withdrawn, as well as the annual contribution from the Propagation Society. The first object his lordship had in view was to raise the sum of £2,000, so as to entitle the college to £1,000 per annum, as a donation, by the venerable society.
>
> The Bishop of CAPE TOWN explained that the object of his visit to England was to obtain the division of his immense diocese, and the appointment of bishops to the Graham's Town and Natal portions of it. The present peace, he said, with the Kafirs, would be only temporary, and would be followed by the renewal of the inglorious war which had cost this country so much blood and treasure, unless the Kafirs and Zooloos were evangelized in the meantime. He had the gratification of announcing that the first body of Church of England missionaries had that morning sailed for the Cape, and that the mother country had at length awakened to a sense of its duties.
>
> The Bishop of OXFORD, in a powerful concluding speech, alluded to the great labors of his dear friend and brother, the Bishop of NEW ZEALAND, who had carried the Gospel into the more distant islands of the South Seas—sailing in a small unarmed vessel where armed merchantmen had hesitated to penetrate. His lordship said he looked upon it as a national disgrace that the colonial bishops should be forced to appear as mendicants in England, in order to persuade the people to perform a duty so long neglected.
>
> The proceedings lasted until nearly eleven o'clock, and excited a deep interest. There was a considerable collection at the doors, and it is understood that a special fund will be raised in the neighborhood in aid of the objects advocated at the meeting.

We gave an instance some while ago, wherein the Rev. Dr. M'NEILE, of Liverpool, who stands among the foremost of the Antitractarians, fell back upon the true Tractarian ground, in a controversy with a Romish priest. Since that, another Romanist, Mr. J. MACDONALD, has challenged him to a public meeting for the following purposes,—First, of proving who sent him to preach the Gospel, and his authority for styling himself a Catholic priest: Second, of disproving or vindicating certain abuses, errors and corruptions in the Church of England. Dr. M'NEILE declined the meeting, preferring to discuss the matter by letters. His answer to the first point runs thus:

> I was ordained in due form by a Bishop, who was consecrated in unbroken succession from the inspired Apostles of our Lord and Saviour JESUS CHRIST. It is true that in the course of the succession some of the Bishops who formed links in the chain were not, in their opinions or practices, orthodox Catholics. They had, in a greater or a less degree, fallen into those errors which the Church of Rome, at the dictation of Pope PIUS IV, and in defiance of the decrees of œcumenical councils, arranged into a creed, and imposed upon her clergy for subscription in the year 1564.
>
> But though in error as individuals, they were in unbroken succession as Bishops.
>
> The errors I refer to, both in doctrine and practice, were exposed and reformed in England previous to the imposition of the *new Creed* of the Church of Rome. In Rome the channels were so obstructed by the traditions of men, that the waters of life could not flow freely through them. In England the waters were purified from human corruptions, without any break or interruption in the channels.
>
> From this source, clear in its spring from the apostolic fountain, muddy in its meanderings through mediæval corruptions, cleansed and purified by reforming fidelity, I have received, by the laying on of hands and by prayer, my authority, as a Priest of the Catholic Church, to preach the glad tidings of free salvation by JESUS CHRIST, without money and without merit in man, and to administer the only sacraments which CHRIST ordained in His Church,—viz., Baptism and the LORD's Supper.
>
> If you deny this authority, please to show where the succession failed; at what link the chain was broken. Perhaps you are aware that some persons, who still assert that there was a break in the chain in *England*, acknowledge that there was no break in *Ireland*. I was ordained by an Irish Bishop.

The Dr.'s course herein is not relished by the *Record*, which paper, it seems, cannot bear that any one of its own side should vindicate the Church but on such ground as would at the same time vindicate the dissenting sects. By way of comment on the whole proceeding, the *John Bull* has the following:

> The Papists are paying off the Protestant Association in their own coin. An offer, the very counterpart of that made to Dr. WISEMAN by the controversialists of Exeter Hall, has been made to the Rev. Dr. M'NEILE by a Papist at Liverpool. The Rev. Doctor, having as little relish, apparently, as Dr. WISEMAN, for exposing himself and his divinity to the rough verdict of a public meeting, declined the invitation. In doing so, however, he felt it necessary to make some answer to an inquiry addressed to him, respecting the authority by which he "preaches the Gospel, and styles himself a Catholic Priest." In reply to this Dr. M'NEILE naturally and innocently enough fell back upon the doctrine of the Apostolic Succession,—a hole in his "evangelical" manners for which he is soundly rated by the *Record*. That one of the great guns of Exeter Hall should load his piece with "the idle figment of Apostolic Succession," is a bitter pill, no doubt, to our Presbyterian, mock-Church contemporary.

This singular case of perplexity is reported in the English papers as having lately occurred. The Rev. H. L. PERRY, curate of [illegible], having baptized a child which had been previously baptized by a Wesleyan minister, Mr. ELAND, a preacher of the connection, called him to account, and, receiving no satisfaction, addressed himself successively to the vicar, the Rev. A. A. ONSLOW, to the Diocesan, the Bishop of GLOUCESTER and BRISTOL, and the Archbishop of CANTERBURY. [illegible] the validity of Wesleyan "Orders," [illegible] that "in the present case, there was no [illegible] should have been desired to administer the sacrament as the Church directs." The Archbishop declined to give any opinion on the subject, "it being one in which he had no jurisdiction or authority," and referred Mr. ELAND to the decision of the Privy Council in the case of MASTIN *vs.* ESCOTT.

The Earl of CHICHESTER, who stands in the front rank of the German Rationalistic school, is also President of the Church Missionary Society, which is also peculiarly "Evangelical." The Earl has lately committed two offenses,—one, as member of the House of Lords, in going the whole length for the Maynooth grant, the other, as President of the Society, in giving vent to his Rationalistic views. [illegible] CHICHESTER [illegible] of the [illegible] Editor [illegible] higher [illegible] such a position as would lead the supporters of Maynooth and the favorers of the Chevalier BUNSEN's novelties to understand, that the President of the Church Missionary Society is not a sympathizer either with the one [illegible]

The *Oxford Herald* relates a funny mistake as having arisen from the late architectural innovations of Dissenters in their meeting-houses. The Bishop of WINCHESTER was going to preach a charity sermon at Hackney, and his coachman pulled up at a Gothic structure, supposing it to be the church. The *Herald* adds that "the Bishop had alighted, and was ready to enter, when he found it to be a meeting-house,—a building, however, of very much more church-like appearance than the parish church itself."

The parishioners of St. Michael's, Oxford, being about to erect a new church, lately held a meeting, with a view to decide whether the pews should have doors or not. Upon this point there was considerable discussion, Mr. Alderman SADLER moving, and Mr. PARR seconding, that the pews should have doors. The Rev. H. WALL moved, and Mr. J. H. PARKER seconded, that the pews should be open. The chaplain, the Rev. F. METCALFE, of Lincoln College, and several influential parishioners, spoke in favor of the amendment. Mr. Alderman SADLER demanded a poll, which was agreed to; the result of which was that out of the 53 persons present, the majority was 40 in favor of open pews. It was decided to have open pews throughout the church.

The Society for the Enlargement, Building, and Repairing of Churches, held its annual meeting on Friday the 27th, the Archbishop of CANTERBURY presiding. From the report of the year's doings, we are able to make the following summary: During the past year the committee have been enabled to grant assistance to 141 places, a greater number than has been aided in any one of the last eleven years. The grants made are for the building of 40 new churches, the rebuilding of 24, and the enlargement of 77. The sum granted in aid of these works is £15,915; a larger sum than any contributed in one year from the funds of the society since the year 1847, at which time it was found necessary to reduce the amount of grants, owing to the low condition of the society's funds. The increase of accommodation which will be obtained, by the above-mentioned grants, is 32,770 seats, 27,965 of which are to be reserved for the use of the poorer inhabitants of the places assisted. In the course of the last year the committee have allowed and satisfied claims made upon them to the amount of £11,526, and they have in consequence to announce the construction of 34 new churches, the re-building of 12, and the enlargement or reseating of 39. The committee again present a list of 18 places requiring new churches, which have a collective population of 71,544 souls, and are nearly all situated in manufacturing and mining districts. In the newly constituted ecclesiastical districts which will shortly become parishes, under the authority of the act of Parliament introduced by the late Sir Robert Peel, and now aided by grants from the society's funds, the number of new churches to be erected amounts to 138, and the total population of these districts is rather more than half a million; the provision of church room is to be 91,233 seats, 70,116 of which will be reserved for the use of the poorer inhabitants. The aid given by the society towards obtaining these is £41,140. A considerable increase has taken place in the amount of their receipts for the present year over that of the last, the sum total being £29,328, including £23,427 2s. 7d. received under the authority of the royal letter issued in 1851. This also includes the following legacies:—One of £370 from the late Mrs. Sutherland; one of £250 from the late Mr. J. Marshall; one of £200 from the late Mr. A. A. Bradshaw; and £183 6s. 8d. and £100, further portions of the late Mr. Harrold's legacy. The society has also received the sum of £3,238 2s. 3d. bequeathed by the late Mr. Thomas Allen; and they will shortly become possessed of £5,500, bequeathed in 1848 by the late Mr. John Brown, of Harrow. Five-and-thirty years have now elapsed since this society commenced its labors. It was a mighty work; but the result, notwithstanding some disappointment, and the failure of means which it was hoped that a sense of great need might have supplied, has surpassed the expectations of those who first engaged in it.

A new College, to be known as St. Mary's, and founded under the patronage of the Earls of Lonsdale, Burlington, and Bradford, and of divers Bishops, Knights, and Gentlemen, is to be opened at Westmoreland in September. The College is to be under the direction of a warden, sub-warden, chaplain, and fellows, to be chosen from the Universities of Oxford and Cambridge; and a fund will be set apart for the foundation of exhibitions and scholarships to the Universities, open to the whole College, and distributed according to merit. The Rev. J. A. Addison, M.A., Incumbent of Barthwaite, near Kendal, has been appointed Warden.

The laying of the foundation stone for the new Diocesan Training School at Exeter, took place on Thursday the 19th, in the presence of the Mayor, the Town Council, a large body of clergy, and a vast concourse of laity. The ceremony caused great excitement and enthusiasm at Exeter. Divine service having been held in the cathedral, a procession was formed to the spot, and Sir John Kennaway received the trowel, with which he was to go through the usual formalities, from the hands of the Bishop. At the conclusion of the ceremony, a dinner took place at the London Inn, Sir John Kennaway presiding.

The same day, the Bishop of Nova Scotia, now on a visit to England, gave a lecture in the Hall of Worcester College, Oxford. In his lecture the Bishop entered fully into the geographical and statistical account of his Diocese, embracing many details with reference to its natural resources, and alluded more particularly to the fisheries, which, he said, had diminished in productiveness of late years, owing to various causes. He then spoke of King's College at Windsor, forty miles from Halifax, and made an earnest appeal on behalf to his hearers.

The foundation stones of new churches have been laid in the parish of Chatham, and at Bicton Heath, in Shrewsbury.——A new church, at Bottisham Lode, Cambridgeshire, has been consecrated by the Bishop of Ely.——A new church having been erected in the parish of Gravesend, was to be consecrated by the Bishop of Rochester, on Thursday the 2d inst.——The Bishop of London has consecrated 200 new churches since he came to the Diocese in 1828. St. Gabriel's, Pimlico, consecrated a few weeks ago, made the 200th.

Ireland.—A Dublin correspondent of the *Spectator* says that the Government are about to throw Archbishop Whately over. Mr. Blackburne having withdrawn his resolution not to exclude instruction in the historical parts of Christianity from the model schools, it is proposed—1. to restrict the use of the "Scripture lessons," "lessons on Christianity," and "sacred poetry," to children whose parents shall expressly demand that they shall be permitted to read them; 2. to declare that if any schoolmaster or mistress conscientiously objects to read those books, he or she shall be at liberty not to read them; and 3, to expunge the Archbishop's "Evidences of the Truth of Christianity" from the list of books sanctioned by the Board, and to consign it as it has already been consigned at Rome, to the *Index Expurgatorius*.

Some proceedings were lately had in the House of Lords, touching the case of persons alleged to have been entrapped into nunneries in Ireland. The Archbishop of Dublin made a strong speech in favor of securing the liberty of British subjects against these Romish practices. This has had the effect of generating a mighty tempest in the breast of Dr Cullen, venting itself in a lengthy Pastoral, brimful of wrath and fury, the main force of which is concentrated against the Archbishop. The *John Bull* comments upon the matter as follows:

> With the attacks upon Dr. Whately's orthodoxy, on the ground of his publications in connection with the National Board, we do not mean to concern ourselves. The Most Rev. Prelate is well able to defend himself, and we have neither wish nor calling to stand in the breach which his alleged unsoundness may have left exposed in the citadel of his divinity. Our business is with the extraordinary contempt of which the arrogant emissary of the Pope is guilty. While he styles himself "Archbishop, &c., and Primate of Ireland, by the grace of the Apostolic See," he designates the Most Rev'd Prelate, who by the authority of Queen Victoria is Archbishop of Dublin, "the principal Protestant dignitary of this city."
>
> Here, then, is plain case of conflicting authority. Queen Victoria, or rather her predecessor on the throne of England, has made Dr. Whately "Archbishop of Dublin and Primate of Ireland;" Pope Pius IX has conferred the same titles upon Dr. Cullen. The law of England declares these titles as borne by Dr. Whately to be lawful, as borne by Dr. Cullen to be unlawful. Dr. Cullen, in the teeth of the law, and in contempt of Queen Victoria, assumes the titles to which he has no right, and, in the same breath, denies the right to them of Dr. Whately, by styling him "the principal Protestant dignitary." Dr. Cullen thus emphatically proclaims the authority of Queen Victoria to be null and void, that of Pope Pius to be alone valid, within the Queen's dominions. How long will the insolence and disloyalty of these Popish traitors be basely submitted to by those to whose guardianship the dignity of the British Crown, and the majesty of British law is committed?

Canada.—The annual meeting of the Church Society of the Diocese of Toronto was held at the city of Toronto, on Wednesday the 1st inst. Divers very spirited resolutions were passed; from which we select the following:

> Resolved, That there was need of increased exertion on the part of the Churchmen in this Diocese, to enable the Society to enlarge the sphere of its missionary labors, as well as to make more ample provisions for the religious education of the young; and that, in connection with these most important objects it is desirable to carry out the suggestion in the Report with reference to an appropriation for the circulation of books and tracts, more particularly in the more destitute parts of the Diocese.
>
> Resolved, That the best thanks of this Society are due, and are hereby warmly expressed to our fellow-Churchmen of Great Britain and in the United States, for the sympathy they have manifested toward the Church in this Diocese in the recent valuable contributions in aid of our Church University, Trinity College.
>
> Resolved, That we rejoice to learn that the work of reformation in Ireland still progresses; and that it has pleased God to make the United Church of England and Ireland the great instrument in effecting it.
>
> Resolved, That this Society rejoices at the success which attended the celebration at the third jubilee of the Venerable Society for the Propagation of the Gospel in Foreign parts, and heartily sympathises in the expression of Hope with which their last Report commences—namely, "That the abiding impressions left in the hearts of all who have shared in that memorable solemnity, may be gratitude to the Author and Giver of all good—encouragement to persevere in the holy work—a keener sense of human deficiencies and a stricter union with those who are partakers of the calling and engaged in the same work."
>
> Resolved, That the Recognition of the Church Society of the Diocese of Toronto is hereby most solemnly recorded, and the cordial thanks of Churchmen are most gratefully and respectfully tendered to the Right Hon. the Earl of Derby, the Lord Bishop of Exeter, the Right Hon. Sir John Pakington, and the other Right Rev. Prelates, Nobility and Members of Parliament, who nobly defended the rights and interests of the Church in the Colony against the attempts of those who, yielding to the dictates of an unchristian political expediency, have exposed the Protestant Church property of Canada, the gift of a monarch, to the risk of being secularized, by the united efforts of Romanists and Dissenters.

The Hamilton Gazette gives the following enthusiastic account of the proceedings:

> Never since the institution of this association did one of its annual meetings pass off in a more harmonious and satisfactory manner than that which took place on Wednesday last, in the city of Toronto.
>
> The very numerous attendance both of Clergy and Laity, demonstrated that the affairs of the Church attract the attention which their importance merits, a fact which was farther evidenced by the cordial interest taken by the audience in the proceedings.
>
> The opening address of our venerable and true Diocesan, was a document refreshingly characteristic of its deliverer, and bearing tokens that the acumen and energy of this eminent Prelate are as fresh and vigorous as ever.
>
> The Rev. Henry Patton, Rural Dean, drew a most telling picture of the Anglican Church at the present moment, compared with the position which it occupied fifty years ago. The statistics which he brought forward were exceedingly striking, and proved beyond controversy, that this, the purest branch of Christ's Catholic fold, is in a state of healthful vitality.
>
> The venerable the Archdeacon of York laid before the meeting the result of his recent mission to Great Britain in behalf of Trinity College. His visit was gratifying so far as its immediate object was concerned, and its good effects we cannot doubt will long be indirectly felt. He embraced every opportunity of bringing before the notice of the people of the United Kingdom the struggle and trials of the Church in Canada, and thus contributed, we doubt not, to remove in no small degree that unaccountable indifference which for too lengthened a period has been shown by the mother country toward the ecclesiastical and political position of this noble colony.
>
> Dr. McMurray read a singularly graphic journal of his several visits to the neighboring Republic on an errand similar to that which induced the Archdeacon of York to cross the Atlantic. As it is our intention to give this document at full in a future number we shall only remark at present that it abounds with pungent tokens of the warm and open-handed affection which the Churchmen of the United States bear towards their brethren in Canada.
>
> Two of the best addresses of the day were those delivered by the Rev. Adam Townley and the Rev. J. G. Mackenzie. The former denounced with all the virtuous energy of a Christian Priest, the anti-Christian character of our infamous creed-scorning system of public education. He likewise enforced the duty of Churchmen contributing more liberally than they generally do to the exigencies of their communion, and contended with emphatic earnestness for the position, that under the Gospel the payment of a tenth of our substance to God is as obligatory as it was under the Mosaic dispensation.
>
> Mr. Mackenzie dwelt upon the inconsistency of churchmen not concentrating their efforts for the spread of Gospel truth, and in mild but convincing terms reprobated their banding with dissenters, as in the case of the Bible Society, to accomplish objects embraced in the scope of their own association.
>
> Very felicitous were the allusions of the Rev. Ben. Cronyn and Mr. Hagerty, to the glorious reformation from Romanism at present going on in Ireland; and both speakers dwelt properly upon the fact that the Church is the great instrument by which, under God, the work is accomplishing.
>
> In reference to the Clergy Reserves question the Hon. Mr. Goodhue expressed his belief that the French Canadians would never support a measure of secularization, and called upon the Church to put forth her best energies in the coming struggle.
>
> Alexander Dixon Esq. moved a supplementary resolution expressive of gratitude to Lord Derby, the Bishop of Exeter, and other Christian patriots who had so nobly fought our battle in the recent struggle. We need hardly observe that the resolution was passed in the most enthusiastic manner, as it richly deserved to be.
>
> On the whole we thank God that so much life and zeal is displayed by the churchmen of Canada at a period when our communion requires the aid of her children's best energies. Let the spirit which actuated the Church Society last week be made to bear upon the coming elections, and the Clergy Reserves will be secured from the foul grasp of infidel democracy.

Newfoundland.—The Bishop of the Diocese held a visitation in St. John's church, Pembroke, Bermuda, on St. Mark's day. From the parochial reports it appears that there are ten parishes in the island, and the number confirmed in all of them during the past year is, whites 238, colored 239; total 477.

India.—From the report of the Church Missionary Branch at Calcutta, it appears, that in the presidency of North India there are about 100 schools of various sorts in connection with the Society, attended by above 6,000 youths, 1,250 of whom are native Christian boys and girls: and among the schools are five, called, for distinction's sake, seminaries, in which, without much extra expenditure, native Christians, both adults and youths, and some females, are being trained for future teachers. More than 6,000 native Christians, young and old, are the fruits still surviving, of the labors of this mission; beside many more who have died in the faith. About 1,000 of the above number are admitted as communicants, being approved of by their missionary pastors, after careful instruction and due probation. The amount contributed and expended in the various local missions throughout the presidency without passing through the hands of the corresponding committee, has been, as usual, much larger than the sum which that committee collects in India, and, we believe, not less than 50,000 rupees, which is about its average of late. The whole amount contributed, more or less directly, to the society in this part of India may be rated at between 70,000 and 80,000 rupees.

Sierra Leone.—We are indebted to the *Spirit of Missions* for the annexed account of the Fourah-Bay Institution, one of the schools carried on under the auspices of the Church Missionary Society. It was surprising to us to read of the progress made by the native negro youths in religious knowledge and literary attainments, and we think our readers will be at least as much surprised. Who can imagine what future benefits may result to Africa from these sources of light and knowledge?

Report of the Principal for the year ending September, 1852.

> The report of the principal, which we now introduce, presents an interesting view of the advancing character of the studies which are prosecuted by the students, and the increasing importance of the Institution. In reading this document, it will be remembered that it is the report of an educational institution of negro youths, whose Christian character and suitableness in other respects afford the promise of their becoming suitable teachers amongst their countrymen.
>
> At the end of April we were all comfortably settled in the new building at Fourah-Bay, and from that time to the present, things have gone on in their regular course.
>
> During the year two students have been sent to the Abbeokuta Mission, and three appointed to labor within the colony. One has been dismissed, one fully received, and four are now on probation. The present number is seventeen.
>
> The first class contains four. Their studies have embraced the following subjects—In Greek, from 1 Timothy to the Revelation, thus completing the entire New Testament. In Burnet on the Articles, the first 28 Articles. Through the fifth century in Spanheim's Ecclesiastical Annals, and from Isaiah xxv to l in Hebrew. They left off the study of Hebrew in January last, since which time Mr. Koelle's connection with the institution has virtually ceased.
>
> Having read, during their residence in the Institution, the whole of Genesis, thirty-four Psalms, and fifty chapters in Isaiah, they are well prepared hereafter to pursue the study themselves. Attention has been paid to the writing of sermons, and a weekly service has been held every Thursday evening, when one of this class reads the Church prayers, and then a discourse written by himself—previously submitted to my perusal—in the presence of all the students and domestics. I consider this practice an excellent preparation for their future usefulness, and have been greatly encouraged to persevere in it.
>
> The second class contains three students. Two of them, young men of high promise, have read with the first class in Greek from Timothy to the Revelation, while the third student is just commencing the New Testament. In Hebrew they have read with me since May, Genesis ii to ix, and in Gesenius' Grammar from p. 64 to p. 175. Keightley's Outlines to General History has been studied to p. 63, Horne's Introduction to p. 79, and Nicholls' Help to p. 38.
>
> The third class contains ten students, three of whom have just been appointed respectively to Kissey, Freetown, and Aberdeen. The pupils in this class have been under the more special instruction of Mr. Nicol in all their studies, except Composition and English Grammar, in which the elder of them have formed a class under myself. Only two of them give reason to think that it would be expedient to commence the study of Greek with them, which I trust to be permitted to do at the commencement of our next term. Mr. Nicol's report will show his opinion of the classes he has had under his charge.
>
> As this is the fourth year since the opening of the institution, it may be well to notice the amount of work which the first class have been enabled to accomplish. Commencing with the elements of Greek and Hebrew, they have read, as has been shown, the whole of the New Testament, with Arnold's two works on Greek Prose Composition, studied chiefly with a view to the easy acquisition of a knowledge of the grammatical difficulties. Their mathematical acquirements are five books of Euclid, and a knowledge of quadratic equations in Algebra. Keightley's History of the Reformation, Horne's Introduction, Nicholls' Bible Help, the first twenty-eight articles in Burnet, English Grammar, Geography, and Composition, Barth's Church History, and Spanheim's Ecclesiastical Annals, to the end of the fifth century. Their Hebrew attainments have been already mentioned. I regret that I have not been able to accomplish more, yet feel great thankfulness that we have been permitted to go over so much ground. In judging of results, we must look to the state of things four years ago, and the quantum of information possessed by the students. The want of habits of reflection and discipline; the inability to repeat to-morrow the lesson that has been got up to-day; the little knowledge of English words; these, and various others—their name is legion—are some of our difficulties, known and felt on the spot, but scarcely to be appreciated elsewhere. For instance, in reading Burnet, my first aim is to get them to understand the meaning of the author—that is, the mere construction and signification of the words and sentences; then the ideas and statements made by him as to the different points of doctrine; of all which I can feelingly say, *Hic labor, hoc opus est.* Well may we, then, thank God and take courage; and earnestly should our prayers be offered, that the rich blessing of our covenant God might cause this "day of small things" not to be despised; that the grain of mustard-seed may grow into a tree, whose branches shall hang down with fruit, and afford shelter to the birds of the air.

To this we add the

Report of the Rev. G. Nicol for the same period.

> In Euclid two pupils, who are now reading with the first class, have, in the earlier part of the term, read nearly the whole of the sixth book, and advanced to Hind's Simultaneous Equations, page 223, with Ratios and Proportions in Bridge's. These two pupils are the first who have ever gone so far in Euclid's Elements and in Algebra; and that, too, in a manner most satisfactory. Their knowledge of mathematics, as far as they have gone, has exceeded that of any students with whom I have hitherto been acquainted. There is now no Euclid class among the junior students, as they are not sufficiently advanced in English to take up abstract studies. I have, however, commenced algebra with a few of those who have gone over vulgar and decimal fractions. They are working Hind's greatest common measure.
>
> In Scripture history, this class—comprising six juniors and four probationers—have read through the New Testament history in Watts, together with the prophecies relating to Jesus Christ; and in the Bible, from Judges to the end of the first book of Samuel. They have read, also, in Chambers' Geography, in connection with the globes, from page 1 to 46. This lesson has often been accompanied with some popular description of the manners, customs, religious creed, and natural productions of the countries.
>
> In grammar they have gone through Allen's Grammar for Beginners, and can parse with more freedom. In arithmetic, four are working Walkinghame's Miscellaneous Questions, and the rest are making some progress in Croosley's Arithmetic. Mental exiercses have been attended to. The great difficulty with the junior pupils is their limited knowledge of English, although they can read and write a fair hand. Hence their progress has not been sensibly great; for they have not merely to get up their lesson, but also to study the meaning of words and their disposition in a sentence. They need, also, constant repetition.
>
> During the term, weekly lectures on pneumatics and on heat—its causes and effects—have been regularly delivered to the whole body of students, in which they appear to take a lively interest. Our text-books are Joyce and Dr. Brewer's Guide to Science.
>
> The conduct of the students in and out of class has been orderly and respectful. The expected arrival of the Bishop among us fills our hearts with joy and gratitude. May his life be right precious in the sight of the Lord, so that he may be spared to be a blessing to the Church of Africa!

FOREIGN.

By the arrival of the steamship *Pacific*, on Sunday, we have London papers to the 30th ult. It gives us real pleasure to know that among the passengers the Hon. H. J. Raymond, Editor of the *Daily Times*, has reached home in safety, after a few weeks' visit in England. The papers yield a very considerable batch of news, some of which is of a highly important character.

England.—There is little of interest from England, and that little mainly confined to the doings of Parliament. An important debate had taken place in the House of Lords, on the Succession of Tax, which ended in a negative, by a majority of 13, on a motion by the Earl of Malmesbury for a Committee of Inquiry.——Topics connected with India continued to occupy the attention of the Lords in conversational debates raised from time to time. On Monday the 23d, the Earl of Ellenborough called attention to a case of gross ill-treatment of several natives by a European officer, which raised the general question as to the necessary restraint upon Europeans in their conduct towards the Indian population; and on Thursday a petition presented by Lord Monteagle led to a discussion of great interest as to the extent to which the Hindoo law of inheritance ought to be respected in cases in which conversion to Christianity may involve forfeiture of property by reason of religious trusts subject to which it is held.

In the House of Commons the question of the extension of the income-tax to Ireland was decided on Monday the 23d, when Colonel Dunne's motion for a select committee to consider the fiscal and political relations, and the relative taxation between Great Britain and Ireland, before laying an additional tax on the latter country, was negatived by a majority of 194 to 61.

A most interesting debate took place on Thursday on the motion of Dr. Phillimore and the amendment of Sir W. Clay relating to church-rates. The amendment was neither more nor less than the old Radical motion for the total abolition of church-rates; the motion of Dr. Phillimore had for its object to exempt Dissenters from the payment of the rates, and to throw the burden exclusively upon Churchmen. Both propositions were lost, and there is, therefore, probably an end to the question for the present session. This we cannot but regret, as however serious the objections to Dr. Phillimore's proposed measure may be, it is evident that the present state, not of the law only, but of facts, affecting church-rates, is disgraceful, and no less hurtful to the best interests of the Church.

Mr. Colquhoun and his compeers have brought forth their plan of an Education Society, which is to work off all that leaven of Church doctrine to which the National Society is tied. The *John Bull* remarks upon it thus:

> We cannot but think that it would have been better for the success of the new Institution if there had been, at its inauguration, a little more regard paid to the Ninth Commandment. If precept and example are to harmonize, as they ought to do, in this new scheme of "Church education," we fear the second table will be as lamentably mutilated by these Protestants, as the first is by the Popish, "blind leaders of the blind." Be this as it may, there was an ominous absence of all that could ever so slightly tinge the movement with the Church character to which its name pretends, and we are much mistaken if the originator of this new device for troubling Israel, does not ere long discover to his cost, that the Churchmen of England are as little inclined now to have him for their schoolmaster as they were two years ago to have him for their Inquisitor General.

It is said that Dr. Newman is deep in study with the Dominicans, and intends to found an order of Romish missionaries for converting England.

Some attention has been naturally excited by an announcement in the *Times* of a marriage between a clergyman and a Jewess, at the synagogue, and afterwards at church, a Bishop taking part, it is said, in the ceremony. The marriage was twice announced in the *Times*, the one omitting all reference to the synagogue and the Bishop, and being probably from friends; the other, from its whole phraseology, bearing marks of an unfriendly hand. Two questions, it is said, arise out of this strange transaction,—1. Can the Marriage Service of the Church of England be used in uniting one of her members to an unbeliever, an unbaptized person? 2. Can a clergyman of the Church unite himself to a Jewess, without forfeiting his *status*? The clergyman having a parochial charge, the matter cannot possibly rest here, if, indeed, there is any truth in the original announcement.

Ireland.—The tide of emigration continues steadily, and is even on the increase, especially from the western counties. The *Ballinasloe Star* states that the streets of that town are literally thronged with the emigrants and their friends, and remarks upon the seeming anomaly that the people should be flying in thousands from the country at a time when the rate of wages is so high. From Kerry there is a constant emigration to America, 1,000 persons having left the port of Tralee since the beginning of the present year. But very large numbers of the working classes, especially female servants, are proceeding from that quarter direct to London, where they calculate upon obtaining ready employment.

It is very generally believed that the Queen and Prince Albert intend to visit the Irish Exhibition, and to make a stay of three or four days in Dublin, about the close of July, when on their way to Scotland. The intelligence on which this hope is founded is looked on as authentic, and has caused a very strong feeling of satisfaction. It is stated that Her Majesty and her Royal Consort will be accompanied by the Prince and Princess of Prussia, and that it is not unlikely that the King of the Belgians and his sons will also be included in the Royal party.

The *Freeman's Journal*, Romish, makes the following announcement:

> We have learned that within the last few days the bulls have arrived for the consecration of the Rev. John Kilduff, D.D., of St. Peter's, Phibsborough, to fill the vacant see of Ardagh. Dr. Kilduff is a native of the diocese of Ardagh, and made his ecclesiastical studies at Rome. Since his return, a few years ago, he has been principally occupied in the giving missions in various parts of the country in conjunction with the missionary body of the above establishment, which is a branch of the institute of St. Vincent's, Castleknock.

Dr. Cullen had convoked a synod of his suffragans and heads of religious orders, to be held on the 7th of June.

The *Dublin Express* states that serious differences still exist in the National Board of Education, touching the use of religious books in the schools:

> It is now three months since the Archbishop of Dublin absented himself from the board, being determined not to attend further until the question should be disposed of. It may be thought that a question requiring three months' discussion must be complicated, but, on the contrary, it simply comes to this—"Shall one child of 100 prevent 99 from reading the 'Evidences of Christianity?'" What can have caused three months' delay in settling a question which common sense would answer in five minutes? Had the board acted independently it would have acted promptly, but it is now well known that it took the false step of resorting to Government for counsel. The Government would conciliate—the board must temporize. The Archbishop of Dublin is firm—the Government and board are at fault. And while they are hesitating, Dr. Cullen convenes his synod, and will in it exemplify, we suspect, the good effect of decision. At all events, the clergy of Ireland are called on to stand by their Archbishop.

We hope none of our readers will overlook the two following important and interesting paragraphs:

> A "Saxon" correspondent of the *Times* asserts that a great change has come over the spirit of the country; and now, instead of discussions on religion and politics, which were a curse even so recently as two or three years ago, nothing is heard of but the improvements in this or that district, the purchase of this or that estate by an English settler, and the advance in the price of land and live-stock, to an amount hitherto unknown in Ireland. No man can now pass through the west without feeling delighted and grateful. The extreme wretchedness of the Irish laborer has nearly disappeared; his rags have flown away, and the miserable mud cabins of former days are giving way to nicely-formed cottages, with pretty gardens and decent out-offices. Englishmen can, at this especial juncture, do much still further to improve Ireland, and to render it worthy of its sisterly relation with England. Let the Irish generally really see and judge of the English character in all its varieties, from the visits of tourists to all quarters of the land. Irishmen seem to be awaking from their sluggish dreams, and in the next few months we shall doubtless have an amusing scene, for the first time enacted, of Englishmen and Irishmen taking each other by the right hand of fellowship, and vieing with each other in the gratifying attempt to reciprocate real good and practical usefulness.
>
> A letter, written by a person who has been residing in Galway for the last six months, furnishes some striking incidents illustrative of the "social revolution" which has been effected there since the writer's previous visit to the same quarter in the year 1847, little more than five years back. At that period the population of a village about four miles from the town of Galway numbered just 4,770 souls; of these, famine, pestilence, and emigration have swept away more than four-fifths, the number spared not exceeding 700. In other localities the traces of desolation are still more marked. Along whole miles of country there is nothing to be seen but the gable-ends of cabins, to remind the traveler that those wrecks had once afforded shelter to thousands of human beings. Many of the Roman Catholic chapels are almost literally without a congregation; and to such extremities have the clergy of that persuasion been reduced that, in some instances, parish priests have been removed by their Bishops to districts where there is a sufficient number of people left to keep open the doors of the chapels, and where there is a reasonable chance of the clergymen being able to procure the commonest necessaries of life. A priest recently in the enjoyment of a good parish, to which was attached an excellent house, has been compelled by altered times to let the latter to a stranger, and is now the occupant of a stable belonging to his former residence. This, it seems, is not an exceptional case. The western province could supply many similar ones. Under such circumstances it will fail to excite any wonder that some, at least, of the Roman Catholic clergy would now lend a favoring ear to the "endowment" project; and although the fact will be stoutly denied by the Ultramontane organs, straws have been before this cast upon the waters which clearly indicate the shifting course of the current, and show that if the priests themselves refuse to make sign, there are others less cautious who are willing to speak for them.—*Times.*

France.—The plot said to have been discovered among the Paris Legitimists was made the pretext for additional arrests every day among the members of that party. Within three days upwards of thirty persons were arrested. They are all confined in the Mazas prison.

A letter from Tahiti of Feb. 10 makes mention of an unhappy circumstance that occurred at the Isle of Anda, owing to the interference of Romish Missionaries, under the patronage of the French authorities. At this place the European and American residents are Protestants, and it would appear that an attempt to force a so-called Mormonite to become baptized, led to a collision, in which the two Priests were killed. This act brought down the French in force, and after some hanging and shooting order was restored.

The Duke of Genoa, brother of the King of Sardinia, arrived in Paris on Saturday the 21st. General Goyon, Aide-de-Camp to the Emperor, was attached to him during his stay. It happened that the Emperor was driving through the Rue de Bourgoyne at the time of the Duke's arrival, and they met. The Emperor exchanges visits frequently with the Duke of Genoa, who accompanied His Majesty to the opera on Monday evening.

The tomb of Napoleon I. was opened to the public on Monday, and an immense concourse assembled on that and following days to inspect the tomb and the numerous objects displayed in its vicinity. Among these are the sword, hat, and decorations worn by the deceased at Austerlitz.

On Monday the Emperor, dressed in plain clothes, and attended by two orderly officers, visited the preparations going on for the camp near Versailles. His Majesty was received by Marshal Gagnan, surrounded by his staff. The Emperor passed down in front of the troops, who received him with cries of "Vive l'Empereur!" which were taken up and repeated by a number of persons who had assembled. His Majesty made inquiries as to the works which had been executed, and before leaving expressed to the general officers present his satisfaction at the talent and zeal with which they had directed the operations for the formation of the camp.

The Duke of Genoa, accompanied by the Sardinian Ambassador and several other persons of distinction, went to Vincennes on Tuesday, to witness some experiments with an invention of M. Delvigne for saving persons from shipwreck. The object was to ascertain whether the apparatus invented by M. Delvigne would, if discharged from a small howitzer, carry a rope as far as the apparatus of Captain Manby, which requires a much larger volume of powder. The experiments were perfectly successful, the rope having a greater range than has been attained with the apparatus of Captain Manby. M. Delvigne, however, calculates that by using a long 30 pounder, cast for the purpose, he will be able to obtain nearly double the range which was witnessed on Tuesday.

M. Madiai and his wife passed through Pont-du-Var a few days ago, on their way from Hyeres to Nice, from whence they were to proceed to take up their residence at Geneva. They were accompanied by three English Methodist missionaries.

It has been explicitly announced to the French Government, by the Austrian Minister, that Austria does not intend to go further in the Swiss question than the suspension of diplomatic relations. His Excellency has shown documents to M. Drouin de Lhuys, which prove that this course was necessary on the part of the Austrian Government. It is considered probable that the mediation of France will be offered in the matter, and there is no doubt that the offer would be willingly accepted. Meanwhile it is remarkable that the perturbations on the Bourse follow every ebb and flow of Swiss affairs with much more certainty than they show in yielding to the "skiey influences" that overcloud the East. Indeed there seems to be little apprehension in France on the subject of the Russian claims upon the Ottoman Porte, to judge from the comparatively trivial effect produced by each contradictory rumor.

The English Ambassador has had conferences with the Minister for Foreign Affairs, and it is stated in the diplomatic circles that there is a perfect understanding on the Turkish business between France, England, Austria, and Prussia. This is perhaps why the Russian Minister in Paris declares that there is not the slightest probability of the peace of Europe being disturbed on the Turkish question.

It is now stated in political circles that the period of the coronation is definitely fixed for the 10th September. The Emperor and Empress purpose proceeding to the baths in the Pyrenees at the end of July, where they are expected to remain three weeks. If any unexpected event, or any political difficulty, should recal the Emperor to Paris, the Empress will remain without the Emperor at the *Eaux Bonnes*, with a part of the Court. But such an event is not considered probable.

The annual funeral ceremony in memory of the Empress Josephine, took place on Thursday at the church of Reuil, which was completely hung with black for the occasion. After the service, a collection was made for the poor of Reuil.

Holland.—Accounts from the Hague continue to affirm that the elections were proceeding in favor of the Protestant candidates.

Switzerland.—The Council of War at Friburg is proceeding with the trial of the peasants charged with having taken part in the movement against the city. The Advocate for the prisoners, M. Vuilleret, disputed the competency of the tribunal; but the latter having declared itself competent, the counsel presented a formal protest and a notice of appeal. The Council pronounced the appeal inadmissible, on the ground that it was invested with full powers, and the case proceeded. The accused are divided into classes, of which the first is composed of natives of the ancient district of Tarvagny. Twenty-two of these were present at the opening of the trial. On the 22d, M. Delle, the Cure of Torny, who was taken in canonicals at the head of his parishioners when the late insurrection was suppressed, was brought before the Court-martial. On his examination he declared that he had been forced to march with his parishioners by Colonel Perrier, who told him that he would assume the responsibility of his conduct. M. Perrier was fetched from prison, and being confronted with the Cure, confirmed all that the latter had affirmed, and prayed his forgiveness for having brought him into a situation so painful.

Austria.—The King of Prussia, accompanied by his brother, Prince Charles, and the latter's son, Prince Frederick, arrived at Vienna on the 19th. The magnificence of their reception is said to have surpassed anything of the kind witnessed on similar occasions since the time of the famous Vienna Congress. On the evening of his Majesty's arrival there was a *theatre pare*, and the interior of the Burg Theatre was one blaze of court splendor. The following morning a grand review took place, and a round of festivities commenced, which lasted during his Majesty's visit. On Monday the Royal party left Vienna for Dresden.

Prussia.—The satisfaction caused by the enthusiastic reception of the King of Prussia at Vienna, was very generally felt at Berlin. Every one believes that, although his Majesty's long-projected visit has no direct political object, it cannot fail to draw closer the intimate relation between the two Governments. The visit of King Leopold is not lost sight of in the consideration of this subject. The events may be taken in connection, as auguring well for the peace and security of the thrones of Germany and Belgium.

The King has granted to the English community a space of ground in the Chateau Montijon, on which to build an Anglican Church.

Saxony.—At Dresden on Monday the King of the Belgians and his son were received at the railway station on their arrival from Vienna, by the King of Saxony, the Princes John, Albert and George, the Ministers, several members of the diplomatic corps, and a large number of Generals and dignitaries. The station was dressed out with the flags of Belgium and Saxony, and triumphal arches were erected on the route to the Palace. The Duke of Brabant had received from the Emperor of Austria the cordon of the order of St. Stephen.

On the same evening the King of Prussia arrived at Dresden from Vienna. At two o'clock on Tuesday his Majesty left for Charlottenburg. The next morning King Leopold and his son left Dresden for Gotha. They were accompanied to the railway station by the King of Saxony. He was to sleep at Frankfort-on-the-Maine on Thursday, leave for Biberich the next morning, and descend the Rhine by steamer, to sleep at Cologne, returning to Brussels on Saturday afternoon.

Turkey.—It is now certain that the Russian Minister, Prince Menschikoff, left Constantinople on the 22d inst., with his suite. M. Ozeroff and the entire *personnel* of the Embassy will follow Prince Menschikoff immediately. The rejection of Russia's demand in regard to the Greeks is respectful but firm.

Despatches, purporting to be from Kalish, state that the military camp generally formed during the Spring, near Warsaw, had been indefinitely postponed, owing to the state of affairs at Constantinople, and the van of the Southern army of 100,000 men, had received orders to approach the Turkish frontiers. Letters from Jassy also state that the Russian military preparations were continued on an extensive scale. A permanent bridge is in course of erection over the river Pruth.

Greece.—Accounts from Athens state that an American squadron, on board one of which vessels was the Minister of the United States, had made its appearance in the Greek waters, for the purpose of enforcing reparation for some alleged injuries which had been inflicted upon a Missionary, named King. A dispute is also said to have arisen between Mr. Wise, the British Minister, and the Greek Government, on a question of precedency with regard to Court invitations.

India.—Accounts have been received in anticipation of the Overland Mail. The dates are—Bombay, 28th April; Calcutta, 21st April, and China, 11th April. The Commissioners from Umeerapoora arrived at Prome on the 31st of March. Two conferences were held, on the 4th and 8th of April, but no definite understanding was come to. They objected to the limits proclaimed by the Governor-General's proclamation, insisting that the boundary of Pegu was overstepped by fixing our frontier at Meaday. So another month was given that they might take fresh instructions from the Court of Ava, and no very sanguine expectations as to the conclusiveness of this month's delay were entertained by the English authorities. On the contrary, if at the end of the month no agreement should have taken place, the war would have been resumed at a considerable advantage to the enemy, whose procrastinations have always been used to fortify positions and construct fresh stockades, a policy they would not have lost sight of on this particular occasion. In the course of their conferences the Burmese Commissioners expressed a wish to retain some seaport, and pointed at Bassein as the one they were particularly desirous of possessing. Should there be any truth in the Biling affair, they will be encouraged to extend their demands, perhaps to the restoration of Rangoon. Reports had reached Calcutta of Burmese incursions near Martapan. It is said that the British garrison at Biling had been attacked and in great part cut up. Government had issued an authoritative contradiction of the rumor, which, though resting on some reliable ground, was doubtless exaggerated. However, an urgent demand for reinforcements was made, and 300 Fusileers from Fort William were instantly despatched by the *Mozuffer*, with a promise of more to follow speedily. Lieut. Rawlins, who was reported to have died of wounds received at Donabew, had arrived at Calcutta. Meeah Toon had escaped into the Prome district, but his two sons and his commander-in-chief have been brought into Bassein.

China.—The latest dates from China are to the 11th of April. The American, French, and English ships of war on the coast of China have, on the urgent requisition of the Chinese authorities, consented to guard Nankin, Shanghai, and the mouths of the great canal against the rebels. The very contingency which was used by the English in 1848 to compel the Chinese local authorities to submission, namely, a permanent stoppage of the supply of grain to Pekin, is threatened by the insurgents closing round all the sources of supply. The proclamations issued by the rebel chiefs and the local banditti are, first, a demand for provisions, and second, against idolaters. A rearrangement of affairs, according to the original customs of the Chinese, is promised in these proclamations. On the other hand, an Imperial proclamation is issued for the purpose of correcting the information spread among the people, and organizing means of defense. Meanwhile the Americans have proclaimed that they are determined to force Japan to open its ports to foreign trade, and the inevitable result of this is a Yankee settlement, a fleet or fort, troops and territories on the Chinese border, the germ in fact, of another Anglo-Saxon Empire in the East. With these mighty events pressing upon us on every side the Parliament of England seems anxious to preserve the indolent, extravagant, anile and incompetent form of government, long ago felt to be antiquated and out of date, and ludicrously insufficient for the exigencies of the empire.

NOTICES.

The Annual Public Examination of the Students of the General Theological Seminary will be held in the Seminary, in Twentieth street, between Ninth and Tenth avenues, on Monday, Tuesday and Wednesday, June 27th, 28th and 29th, beginning after Morning Prayer at 9 o'clock A. M., and closing at 2½ o'clock.

The Commencement will be held in St. Peter's church, Twentieth street, on Thursday, June 30, at 9½ o'clock A. M. The Sermon or Charge will be delivered by the Rt. Rev. John Williams, D.D., Assistant Bishop of the Diocese of Connecticut.

June 18–2t S. R. Johnson, Dean.

City Central Hall, in Fulton avenue, near Bond street, Brooklyn, L. I., is now open for Divine Service, Rev. Mr. Tolford officiating minister, *pro tempore*. Arrangements are still incomplete, but on the appointment of a permanent Rector matters will be regularly organized, of which due notice will be given.

St. John the Evangelist's Protestant Episcopal Church holds services (temporarily) in the Lecture room of the Bleecker Buildings, corner of Bleecker and Morton streets, entrance directly opposite Jones street, Sunday morning 10½, and evening 7½ o'clock. Sunday School 9 A. M. and 2 P. M. Seats free. Rev. Edwin R. T. Cook, rector.

St. Timothy's Church.—The School-House on 51st street, west of 8th avenue, in which the services of this church have been held, having been closed for one Sunday to permit of enlargement, it will reopen ed on Sunday next the 19th inst.

Hours of worship, 10½ A. M. and 7½ P. M.
Sunday School, 9 A. M. and 3½ P. M.

General Theological Seminary.—The Stated Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in the Sunday School Room of St. Sohn's chapel, on Wednesday, June 29, 1853, at 6 o'clock P. M. Edward Y. Higbee, Sec. pro. tem.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

June 18, Saturday, P. M. Laying the cornerstone of St. John's, Troy.
June 19, Fourth Sunday after Trinity, A. M. St. John's, Troy.
P. M. St. John's, Cohoes.
E. Christ, Troy.
20, Monday, A. M. St. Peter's, Kinderhook.
21, Tuesday, A. M. Trinity, Rensselaerville.
P. M. St. Paul's, Oakhill.
22, Wednesday, A. M. Christ, Greenville.
P. M. Calvary, Cairo.
23, Thursday, P. M. Trinity, Windham.
24, Friday, Nativity of St. John Baptist, A. M. Grace, Prattsville.
P. M. Grace, Gilboa.
25, Saturday, A. M. St. Peter's, Hobart.
June 26, Fifth sunday after Trinity, St. John's, Delhi.
6 o'clock P. M. Christ, Walton.
28 to 30, General Theological Seminary, New York.
30, Thursday, P. M. St. James, Newtown.
July 1 and 2, Examination of Candidates for the Diaconate at St. John's chapel, New York, at 10 o'clock A. M. each day.
July 3, Sixth Sunday after Trinity, A. M. Special Ordination at Trinity, N.Y.
6, Wednesday, P. M. St. Matthew's, Madilla.
7, Thursday, P. M. Immanuel, Otego.
8, Friday, P. M. All Oneonto, Lawrence.
9 Saturday, Christ, Butternuts.

Note.—The Clergy will please to designate the hours of Morning and Evening service which will best accommodate themselves and their parishioners, and send notice of the same to the Clergyman of the parish that is to be visited immediately preceding theirs, in order to assist the Bishop in regulating his movements.

BISHOP DE LANCEY'S APPOINTMENTS.

Sunday, June	19, at Oxford,	confirmation	10	A. M.
"	19, at Greene,	"	4	P. M.
Monday,	20, at Windsor,	"	4	P. M.
Tuesday,	21, at Harpersville,	"	10	A. M.
Wednesday,	22, at Bainbridge,	"	10	A. M.
Thursday,	23, at Guilford,	"	10	A. M.
Friday,	24, at Mount Upton,	"	10	A. M.
"	24, at New Berlin,	"	4	P. M.
Sunday, June	26, at Geneva,	confirmation,	7	P. M.
Tuesday,	28, at Rochester, Grace, ordination,		10	A. M.
Wednesday,	29, at General Seminary, N. Y.,		6	P. M.
Friday, July	1, at General Seminary Commencement,		10½	A. M.
Sunday	3, at the ordination at Trinity church,		10½	A. M.

A School for Boys, thorough as well as elegant beyond a parallel in America, located in the new Bible House, is called the CLASSICAL GYMNASIUM. June11–3m$

ACKNOWLEDGMENTS.

The Missionary at Brownsville, Texas, gratefully acknowledges the receipt of the following sums towards the erection of a church-building in that important place:

Mr. E. A. Thompson, Cincinnati, Ohio, $5, per Rev. G. M. Randall; thro' Stanford & Swords, of N. Y., $37 24, from St. Pauls, Baltimore; a little girl, Columbia, Tenn., $1; a lady, $1; Ladies' sewing soc. of Old Point Comfort, Va., $30; S. S. of St. Pauls, Sing Sing, N. Y., $5; Joseph B. Hill, Esq., of Columbus, Georgia, $20; St. Pauls, Syracuse, N. Y., $25 St. James, do. do., $2; a mem. of St. Andrews, Mantua, $10; a Sunday School Library of 100 vols. from C. C. Trowbridge, Esq., on behalf of the Miss. Soc. of the S. S. of Christ ch., in that city.

The undersigned gratefully acknowledges the receipt of the following alms, viz.:

Thro' Thos. N. Stanford, Esq.: $25, a thank and commemoration offg.; $40 from the Ladies Association of St. Lukes, Germantown, Pa.; $10 from a lady of Trinity, Chorland, Ohio; $50 from Fanning C. Tucker, Esq., of New York; $5 from W. A. Ely, Esq., of Unadilla, N. Y.; $5 from Rev. J. R. Keech's parishes, Md.; and a number of school books for the Minn. mission, from H. Dresler, Esq.

J. LLOYD BRECK,
May 6, 1853. for the Minnesota and Chippeway Mission.

Mariner's Home, North River.—The Missionary of the Floating church of the Holy Comforter, gratefully acknowledges the receipt of the following sums:

The Misses Rogers' Female Institute, Chelsea, $16 64; thro' Stanford & Swords, in answer to the appeal in *The Churchman* of June 4th, from a friend, $50.

We are still in want of $40 to pay the last quarter. Soon another quarter's rent will be due. But before the first of August the most of our friends *to the sailor's cause and the poor*, will have sought the pure air and cool shades of country retreat. We hope they will not forget the wants of the Mariner's Home before they leave to seek their pleasure and comfort—nor the poor who must of necessity remain, shut up in their cramped quarters to endure the heat and inhale the impure atmosphere of our not over clean city streets.

June 14, 1853. D. V. M. JOHNSON.

Donations may be left at Messrs. Stanford & Swords.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Whitsunday Collections: Ch. of the Holy Comforter, Rev. D. V. M. Johnson, $13 15; St. Pauls, Brookfield, Ct., Rev. H. D. Noble, $3. Trinity, Utica, $4 76; a mem. of St. Marks, Le Roy, $2; St. Andrews, New Berlin, $4; Zion, Green, $4; Christ, Albion, $2 72; Christ, Binghampton, $13; St. Lukes, Rochester, $14; Trinity, Fayetteville, $1 87; St. Marks, Jamesville, $1 25; St. Pauls, Syracuse, $34; St. Johns, Clyde, $5; Christ, Oswego, $23; St. Thomas, Bath, $3; Zion, Pierrepont Manor, $12 31, Grace, Nunda, $3 42; St. Marks, Newark, $3 03; Zion, Avon Springs, $3; Trinity, Geneva, $19 42; ch. of the Evangelists, Oswego, $7 50; Grace, Lyons, $14 48; Trinity, Rochester, $11; Grace, Rochester, $25 75; by Wm. V. J. Mercer, Treasurer Diocese of Western New York—$212 51. D. H., don., $10; St. Nicholas, Brooklyn, Rev. E. M. Johnson, $8 40; Emmanuel, Weston, Ct., Rev. D. G. Tomlinson, $2; Christ, Elizabeth city, N. C., Rev. E. M. Forbes, $2 50. Total $251 56.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
June 14, 1853. 20 John street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Trinity, Utica, $4 76; Zion, Greene, $4; Christ, Binghampton, $13; Zion, Avon, $3; by Wm. V. J. Mercer, Esq., Treasurer Western New York—$24 76. Rev. Wm. Berrian, D.D., sub., $2; D. H., don., $10; Christ, Elizabeth city, N. C., Rev. E. M. Forbes, $2 50. Total $39 26.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
June 14, 1853. 20 John street.

Missionary Committee of the Diocese of New York.—The Treasurer acknowledges the receipt of the following sums since his last: St. Lukes, Mechanicsville, Rev. W. B. Musgrave, $3; Female Diocesan Miss. Soc. of St. Johns chapel, N. Y., Mrs. Wainwright, Treas., $81; J. Watts DePeyster, Esq., of Tivoli, $5; D. H., per Thos. C. Butler, $10. Total $99.

C. N. S. Rowland, Treasurer, 55 Water street.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
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oct16–1y No. 21 Park Place, and 18 Murray street.

GENIUS AND MISSION OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES, by Rev. CALVIN COLTON, LL.D.

This book has already attracted attention, and will become an object of still wider interest as it becomes known. It is clear and forcible in its style, judicious in the selection and treatment of its topics, grave and charitable in its spirit. We value it as a source of important testimony from one who appears to hold a middle ground between the parties in the Church.—*Southern Churchman.*

Remarkably frank and catholic in its spirit, it can hardly fail to be read with profit and satisfaction by all denominations of Christians.—*Boston Traveller.*

It is analytic and argumentative, with copious historical illustrations.—*N. Y. Tribune.*

Published by STANFORD & SWORDS, New York. June18–3t

FOR SALE at low price, four quarto volumes of Freytagius' Arabic and Latin Lexicon, handsomely bound in cloth, with Russia backs. May be seen at 20 John street.

Also a few shares in Mount Olivet Cemetery. For particulars apply to T. DWIGHT CRANE, Esq., No. 9 Dey street, N. Y., or at No. 6 Meserole street, Williamsburg, L. I. June11–6m$

CLASSICAL GYMNASIUM, BIBLE HOUSE (late Great Jones street and Broadway). The most THOROUGH and the most ELEGANT school for boys in America will, after September next, be constituted in two departments, receiving each TWENTY APPROVED BOYS, between the ages of nine and sixteen. No greater number and no other character of pupils will be received. Copies of the report for the current year, explaining particulars, may be obtained and vacancies secured at the Rooms, Bible House, entrance in 3d avenue.
J. F. BINGHAM, rector, No. 68 St. Mark's Place. June11–3m$

A CHURCH DICTIONARY, by Walter Farquhar Hook, D.D., Vicar of Leeds, 6th edition, revised and enlarged. One volume, 8vo. $3 50.

"On all subjects connected with the Church of Rome the work has been considerably enlarged. More than 100 new articles have been added, including notices of various Christian communities not in connection with the Episcopal Church. The copious quotations from authors of repute, and the frequent references to authorities, give confidence in the accuracy of the information contained in the work. On all matters ecclesiastical it is by far the best book of the kind, and for Anglican readers, will long be the standard Church Dictionary."—*Literary Gazette.*

Imported and for sale by D. APPLETON & CO.,
June11–4t 200 Broadway.

HOSIERY AND GLOVE ESTABLISHMENT, 288 Greenwich street, between Warren and Chambers.

JOSEPH BATTIN invites the attention of his customers and families to his extensive assortment of Hosiery and Gloves (all first class goods) which he offers for sale at the lowest market price, having been made to order expressly for his trade. The following styles for Summer wear, just received, viz.:

Men's Gauze Merino Shirts, half and long sleeves,
Ladies' Gauze Merino Vests, half and no sleeves,
Boys' Gauze Merino Shirts, half and no sleeves,
Girls' Gauze Merino Vests, half and no sleeves,
Boys' and Men's Merino half Hose, all sizes
All Cartwright & Warner's make.
Infants' Merino ¾ and half Merino Sacks.
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Women's and girls' black, white, unbleached mode colors and Lace embroidered Cotton Hose.
Men and Boys' Cotton half Hose.
Men's Silk Shirts and Drawers, all sizes.
Women's Silk Under Vests, long and half sleeves.
Men's Gauze Cotton Shirts and Drawers, all sizes.
Ladies' Gauze Cotton Under Vests, half and long sleeves.
Men's English Silk Gloves, new styles.
Ladies' French Silk do., Paris fashion.
Women's best made English Silk Hose, ribbed and plain.
Girls' rich embroidered white and unbleached Cotton Hose.
Boys', girls' and infants' white Silk half Hose, all sizes.
Men, women and children's Paris Kid Gloves, of the best quality, all sizes.
Bajous' make stamped.
Men's black and colored Spun Silk Hose and half Hose.
Men, women and children's Lisle Thread Gloves.
Ladies' Summer Merino Under Vests.

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THE CHRISTIAN'S COMPANION TO THE SICK AND AFFLICTED.—Messrs. STANFORD & SWORDS have just issued a work with the above title, which is said to be one of the *best devotional works of the kind.* It is designed for the use of the Clergy, Sunday School teachers, and all such as may be disposed to minister to the relief of those in adversity; also for the afflicted themselves. "To them," says a reviewer of the work, "it cannot be too highly recommended, *as there is not in my opinion* its equal *of a similar character extant.*" The following extracts from "the opinion of the work" will serve to show more fully its character.

"The character of the book, the end it has in view, and its comprehensiveness, so varied and so complete, will render it adequate *to fill that void* which has been so often felt by the benevolent Christian in the discharge of his duties among the sick and afflicted."

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OPINIONS OF THE CLERGY.

[Extract from Letter of Bishop Wainwright.]

My time has been so occupied that I have not been able to give the volume a sufficient examination to enable me to speak of it from knowledge. The *design* is good, and if judiciously executed, the book must be useful.

[Extract from Letter of Bishop Burgess.]

The design, tenor and general execution of the work, *are excellent*; its *doctrinal tone* seems *eminently pure*, and I cannot doubt that it will be found a *precious comfort* in many a chamber of sickness and sorrow.

[Letter of Bishop Whitehouse.]

Gentlemen: I have read the "Christian's Companion," which you did me the favor of sending and cheerfully add my mite of commendation as a work *admirably conceived and executed*.

I shall endeavor to extend the use of it with thankfulness to its author; *and the certainty of its doing good in a form and spirit for which I know no substitute.*

[Extract from Letter of the Rev. James Chapman.]

I consider this little work as the *best devotional book for general use* of all the numerous productions of the kind which I possess, or have read. Well is this Manual calculated to benefit both the *understanding* and the *heart* of all who use it as an aid to devotion. The miscellaneous selections of reading matter are the best that I have seen for edification of readers in the *true faith* of the Gospel and in holiness of life. I hope that effectual measures will be taken for the *general* diffusion of a work so well calculated for the promotion of Christian knowledge and piety.

[Extract from Letter of Bishop Doane.]

So far as my occupations have allowed me to examine it, it seems to me to be in the words of the Prayer Book, and in its spirit. There can be no higher praise. *I cheerfully recommend it.* And let me add, it delights me to recognize the hand of an old acquaintance in a work *so pure*.

[Letter of Bishop Brownell.]

Gentlemen, my eyesight is so poor that I have not been able to give more than a cursory look into the beautiful little book you sent me.

I would think it an excellent family book, particularly in seasons of affliction and sickness: while it must be a *valuable aid to clergymen* in the performance of their pastoral duties.

[Extract from Letter of the Rev. W. E. Wyatt, D.D.]

It is valuable as an instrument of much good in a department not amply provided for. As far as my opportunity has allowed me to become acquainted with it, *it appears to me sound in principle, fervent in the tone of its piety, and judicious in language and style.* I trust that its author will derive from this, and his other offices of charity, the best recompense of his faith.

[Extract from Letter of the Rev. E. H. Canfield.]

It has fewer defects, and more excellencies, than any work of the kind I have ever seen; and I most cordially subscribe to the "Opinion of the Work," which precedes the Preface.

[Letter of Rev. John S. Stone, D.D., Brookline, Mass.]

Gentlemen: I have read considerable portions of "The Companion," and am led to believe that a perusal of the whole would justify the elaborate "Opinion of the Work" prefixed to the author's Preface. *In its variety, as well as in its evangelical spirit, it supplies a want which many have felt,* and may be used with comfort, and to edification, both to those who give and to those who receive the ministries of Christian consolation and instruction, amid "the changes and chances of this mortal life."

[Extract from Letter of Rev. Thomas Atkinson, D.D.]

I have examined "The Companion," and am on the whole very much pleased with it. The expression on 64th page I would omit—"they with us." It favors a practice unauthorized by our Church, and susceptible of gross abuse. The general tone of the book is, however, altogether free from exception on this ground, and is, I think, admirable. Its varied prayers, taken, most of them, from the best sources, supply a want often felt both by Clergy and Laity, and especially by the latter, in seasons of sickness and trouble.

[Extract from Letter of Rev. H. M. Mason, Easton, Maryland.]

In its tone, it is truly saintly. It is of that class of works in which the soul delights to refresh itself from the perplexities of life, and the elemental strife of controversy. Its odor is of heaven for the chamber of the sick. It is not a work of which it would be becoming to speak in the language of literary panegyric. In any devotional book there must either, directly or indirectly, be conveyed some doctrinal teaching, but he who is most alive to the interest of Christ and his Church, will find in this volume nothing that is not fitted to increase his affection for both. I know not its author, but he cannot be otherwise than . . . . who has prepared so well a book, which so fills the mind of the reader with the desire at least of growing in goodness. I could wish that the office, in full, for the Visitation of the Sick, had been added. It is superfluous to say, with such an appreciation of the volume, that I heartily wish it success, and that the author may find his reward in time, as well as in eternity, in the blessing of many a world-wearied heart, and in the divine approbation to a good and faithful servant.

[Extract of Letter of the Rev. Wm. I. Kip, Albany.]

I have examined the "Companion" with much pleasure, and consider it the best collection of prayers for the sick and afflicted with which I have met. They are admirably selected, and seem to contain every variety, adapted to all cases. It will be particularly valuable to the clergy in their pastoral labors. It is published too, in a way to form a beautiful volume.

N. B. The Christian's Companion will be furnished in various styles of binding, and when a number of copies are taken for distribution a suitable reduction will be made. June4–4t

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CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
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FRANCE & WEDDELL, have just received direct FROM PARIS, a suberb stock of rich EMBROIDERIES embracing all the latest novelties. (ap16–3m$) 763 Broadway.

POETRY.

For The Churchman.

"PERFECT, THROUGH SUFFERINGS."

"Perfect, through sufferings": may it be,
Saviour, made perfect, thus, for me;
I bow, I kiss, I bless the rod,
That brings me nearer to my God.

"Perfect, through sufferings": be Thy Cross
The crucible, to purge my dross;
Welcome, for that, its pangs, its scorns,
Its scourge, its nails, its crown of thorns.

"Perfect, through sufferings": heap the fire,
And pile the sacrificial pyre;
But spare each loved and loving one,
And let me feel the flames alone.

"Perfect, through sufferings": urge the blast,
More free, more full, more fierce, more fast;
It recks not, where the dust be trod,
So the flame waft my soul to God.

The Breakers, June 9, 1853. G. W. D.

For The Churchman.

THE DEATH OF CHARITY.

BY GEORGE A. CROOKE, A. M.

——— διδάσκου, μηδὲ τῷ θυμουμένῳ
Τὸν εὖ λέγοντα, δυσμενῆ ποιοῦ φρενί.
Euripides. Hecuba. ll. 299–300.

An angel descended from heaven above,
And remained on this earth for a while,
The offspring she was of mild pity and love,
And she dwelt with a tear and a smile.

But the tear and the smile only lived in a cot,
Where their fare was both scanty and plain,
Yet the tear always shared whatever she got,
While the smile but a little could gain.

The great and the wealthy applauded the maid,
But who can live long on applause?
And, after a little, they soon grew afraid
To espouse such a poor maiden's cause.

Need I tell you the name which she got here on earth?
A name which all talked of, though none
Would admit the poor maid to a seat by their hearth,
But afar from her touch they would run.

Well, I'll tell you her name, and thus end your suspense,
For in this sad condition you lie:—
Her name, then, was Charity—dollars and pence
Were the tests men's affections to try.

On promised assistance she once built a church,
For a poor, needy maiden was she;
When the dollars were asked, she was left in the lurch,
And upbraided as poor Charity.

So, worldlings soon left her to go and to beg,
But a very bad beggar she proved,
For many gave *scorpions instead of an egg*,
Till back to the skies she removed.

For, at length the poor maiden both sickened and died,
Though many aid promised, none gave,
A poor, frail female a coffin supplied,
A poor beggar-man dug her grave.

SELECTIONS.

[From Newland's Lectures on Tractarianism.]

CHARACTERISTICS OF TRACTARIANISM.

I have said so much about the Prayer Book for three reasons. The Prayer Book contains the whole principles of Tractarianism; and

In the first place I consider it your safeguard and ours against Popery.

In the second, I believe it will prove ultimately the ground on which all that is good of the Evangelical and Tractarian schools, will combine against their common enemy, the Indifferentism of the present age.

In the third place it will account for the seeming contradiction of a number of men acting together without party and without leaders.

We will take these three points each in its turn.

In the first place then, I think that if you remember the value which we Tractarians put upon the Prayer Book, its doctrines, its practices, even the very mint and anise and cummin of it, as well as the weightier matters of its law, you will soon begin to have less fear than you seem to have now, that our doctrines are the doctrines of Popery or in any way lead to it.

That Prayer Book which we prize so highly is pre-eminently the Book of the Reformation, and is therefore a perpetual though silent protest against the doctrines of Popery. It serves for this purpose better than the Bible itself, for this plain reason: the Romanists have the Bible as well as you, and that does not prevent them from holding Popish opinions: but I never heard of one of them using the English Prayer Book.

The simple fact, for instance, that the prayer for the Church militant contains no petition for the dead, while the corresponding prayer in the unreformed Prayer Books does contain a petition for the dead, is, as Bishop Mant very justly observes, a standing proof that the English Church disavows that doctrine. None of her ministers therefore can preach that doctrine, without first cutting out that prayer from the Communion Service; and yet this is the very prayer that so many of you petition the Bishop to do, what it is as much as his place is worth to comply with, order it to be disused. This is but one instance out of many.

When I call the Prayer Book the book of the Reformation, I do not mean that it was written then; it would not be nearly so valuable, either as a manual of theology or as a protest against Rome, if it had been. It was collected then from the existent books; their errors were detected by a comparison with the doctrines of the primitive Church, and the whole was revised by the men of the Reformation. It expresses therefore the precise doctrines which these men held, more clearly than if they had written them themselves, because it shows that their attention was specially directed to those points, and that they either accepted or disavowed them.

When people in our days are hard run upon this point, they fly, like Newman, to the doctrine of development, as he calls it. They would make out that Cranmer and his brethren were very great rogues, for that they suppressed half their real opinions in hopes of conciliating the Romanists of their times, and that they, the moderns, who have—heaven knows how they got it—some intuitive knowledge of what was the real mind of the Reformers, are gradually developing their true sentiments and the actual doctrines of the Church.

Now I do not believe that the Reformers were so dishonest; I have no reason to suppose they were, and I consider it a libel to call even a dead man a rogue, unless I can prove him to have been one. But even if I did believe it, what becomes of the two revisions at the Hampton Court and the Savoy, at about a hundred years apart from each other, when that same Prayer Book was so severely sifted and tried, and no sort of development had taken place, but the same doctrines in the same form were again put forth by the clergy, and accepted by the laity?

It is for this reason that I say that our present Prayer Book contains unaltered the doctrines of the Reformation, and that the doctrines of the English Reformation are the doctrines of Christ's Church.

Now see this. Are we going to be led to Rome by pinning our faith on the doctrines of the Reformation? Are Cranmer, Ridley, and Latimer, leading us to Rome? Is it a proof that we are aiming at Rome, because we treasure their book and their doctrines? Did you ever hear of people intending to go to a foreign country, and as a preparation exhibiting in an open basket goods which they knew to be contraband in that country? Do you suppose that the Prayer Book of the Reformation is not contraband at Rome? Lead us to Rome! why, it is your safeguard: and what better safeguard can you have against Rome?

My second reason is, that in proportion as we bring into light the plain doctrines and requirements of the Prayer Book, in that very same proportion we must accelerate the union of the Evangelical and Tractarian elements, against their common enemy, Indifferentism.

Mere noisy partisans, of course, this will not affect in any way, except with anger and jealousy that their occupation of disturbing the Church is gone: but mere noisy partisans are the plague and disgrace of every movement. We do not want them; we had rather not have them; perhaps we might spare them one or two of our own, and be all the better for it. But the honest and conscientious must in the end be brought together. There stands the Prayer Book, the silent but constant remembrancer to both, of what really are those doctrines which both schools equally profess as members of the Church of England. As they look at them they cannot help seeing those points in which each has deviated from his common rule.

"Why do you," it was asked of Mr. Close, "deny Baptismal Regeneration, and then, whenever you read the service for Baptism, thank God that he has in this office regenerated this child?" The contradiction was glaring: it was like a ribbon of two foot six inches applied to a yard measure; it was evidently six inches short, and what was worse, it had to be applied every Sunday, and before heaps of witnesses.

Well, at first, men, old men who had gone on all their lives in this inconsistency—without thinking of it, perhaps, or noticing it, at a time when these things were done in a corner, now that they are brought out against them, do not like to say honestly and openly, "We have been wrong all our lives; we made a mistake; we are sorry for it; we will do better for the future." You cannot expect an old man to do this; he would fancy it was lowering him in the eyes of his parishioners, and diminishing his influence: besides, there is always a certain degree of obstinacy in human nature; a man holds an opinion because he has held it.

It is most natural then that these men should invent all sorts of ingenious theories, in order to avoid owning themselves wrong; and this is the origin of charitable hypothesis, and prevenient grace, and half a hundred other schemes, excusable enough under the circumstances. But the mischief is, that those people do not above half-believe the truth of their own argument; they have a secret misgiving that they are humbugging themselves, and a slight suspicion that they are deceiving no one else, and so they get angry and abuse us, because we will keep shoving these unpleasant things before their eyes. It is not us they are angry with, but their own consciences, that will not let them rest in peace, with that irritating contradiction always sticking in them. How can they help being out of temper? Their consciences have got a thorn in them; they have not the energy to pick it out, so it is always making itself to be felt whenever they move.

We are not going to gain those people, but we do not blame them, neither do we laugh at them; we are sorry for them, we think that under their peculiar circumstances they are deserving of great consideration.

Well, but the younger men, they who are not committed by any previously expressed opinions, who, never having been leaders, are not ashamed of confessing that they have not understood the doctrines of the Church, they who are obliged to see their Prayer Book, and read their Prayer Book, and understand their Prayer Book, ay, and if they mean to be clergymen, to be examined in their Prayer Book before they declare their unfeigned assent and consent to it,—they have their consciences, and will neither teach against it nor prevaricate with it. Besides, these things are so much talked about, that the laity are beginning to read and inquire for themselves, and many of them are quite able to see the difference between their parson's teaching and the prayers he is obliged to read.

All this the younger men will not face; and any examining chaplain will tell you, that year after year the candidates of the lax school are becoming fewer and fewer. Men whose consciences actually will not allow them to teach the Church's doctrine, will not enter into the Church's Ministry; but these are very few, and the consequence is, that those who do enter the Church's Ministry, are drawn nearer and nearer every day to the common point of union.

Before I take up the next question, let me say a few words about Honesty, and its effect on the English mind, for my attention has been especially called to this subject by the public prints. All nations have their characteristics, and one great feature of the English character is honesty. Plain downright John Bull, he detests a humbug, he hates equivocation, he hates a Jesuit, not so much for his doctrines, of which he knows nothing, as for his want of straightforwardness. John is rather short in the temper, and a little prejudiced withal; he is subject to periodical fits of passion, which, as we learn from that high authority, the Latin grammar, is a short madness. His mind at such a time, is very like the needle of a boat-compass in the race of the Lizard. If you have never been in the Lizard race during a squall, lucky for you. I have. While the squalls of popular madness, and the cross tides of partisanship, and the undertow of prejudice are knocking up such a bubble of a sea, that you do not know what to hold on by, the needle spins round and round, and runs to every point of the compass. But no sooner does the sea go down, than back, and back, and back it vibrates, till at last it settles down to the old magnetic north of the English character—Truthfulness and Honesty.

There was nothing that damaged us quite so much as when one of our writers, hard run and pressed into a corner about some practices which he ought never to have entertained, talked about holding doctrines "in a non-natural sense." The public stormed at him, our opponents exulted over him, and we repudiated him, and he deserved it all. But for a long while that non-natural sense stuck by us. And I firmly believe, that, innocent as we were of it, it injured us more than all our secessions to Rome put together, because it offended directly against the national character.

Again, there was nothing that damaged the Bishop of Worcester and his party more, than, when he in his turn was run into a corner, and finding a difficulty in squeezing his principles down to his practice, gave it as his opinion that the solemn engagements of our Induction need not be kept with Chinese exactness. He has not yet heard the last of his Chinese exactness, and I suppose never will in the course of his natural life.

And so it is when men put a non-natural sense on the words of the Prayer Book, either in discipline or in doctrine, either in the rubrics or in the prayers themselves: besides grating against their own consciences, this shifty method is beginning to grate upon the consciences of the laity who are looking on. Men cannot stand it, and so some of them, who cannot abide the absurdity of reading one thing in the Prayer Book and preaching another in the pulpit, take to leaving out bits of the service and changing the lessons,—but that does not much improve matters, because they know that they are bound down to a particular service, and particular lessons. And here comes in John Bull's old honest nature. Why do you give your unfeigned assent and consent, says he, to a thing that you mean to alter? I do not understand mental reservations; if the services of the Church do not suit your fancy, who asked you to undertake them?—if you undertook them willingly, why do you not do them?

This is the way people begin to reason, and matters are beginning to get a little dangerous. Since I have been engaged in the Manchester and Salford education controversy, in which Canon Stowell and I have taken opposite sides, I have had more than one letter from Manchester, urging me to expose him, for leaving out and changing parts of the service. I do not want to expose Canon Stowell, it is no business of mine, it has nothing to do with the Manchester and Salford Education Scheme; but these people will soon begin to find out that instead of writing to me they can help themselves. There is a great deal of virtue in the £5 penalty: I am inclined to think that Honesty is the best Policy.

In common fairness, however, I should say that it is not among the Low Church only that the Prayer Book is of use. Many a wild colt of ours that would have bolted into all Romanizing doctrines and practices—if not into Rome itself, has been tripped up by that excellent lunging rein the Prayer Book and thus brought to his senses. I wish you would read a chapter in a little book by my friend Mr. Gresley, called "Bernard Leslie, or a Tale of the last ten years," (while you are about it you may as well read the whole book) but at all events read that chapter where Leslie pulls up his High Church curate Mr. Monckton, curate of High Kirkstall, (the name alone is worth something) and then you will see of what use the Prayer Book is as a lunging rein for impetuous young clergymen. I mean to quote from that chapter by and by, but I first want to give you my third reason for making so much of the Prayer Book.

If it is our bond of union, this explains the reason why, with all the appearance of a party to those who are without, we are not a party, and do not work under the conditions of a party. I told you, in my last lecture, that neither in the Vice Chancellor's Court, where the question was asked, nor anywhere else could people define what they meant by Puseyites and Tractarians. Of course they cannot; in order to define a party you must be able to point out its leader and to designate its doctrines.

Well then, you ask, where is your leader? We have no leader. What are your doctrines? We have no doctrines; we have doctrines as churchmen. You will find them in the Prayer Book; and those are your doctrines too, or ought to be; you are churchmen too; those doctrines we stand up for gallantly and firmly, and so should you; but as Tractarians we have no doctrines.

What, no doctrines?—no leader?—then you are not a party. To be sure we are not, any more than all Christian churchmen are a party. We have all the same object before us; the restoration of the English Church, and we have all the same road to it, the ordinances and doctrines of the Prayer Book.

Now see here—when a great number of men are going towards the same object, and travelling by the same road and at the same time, they look like a party though they are not a party necessarily. Their only connection may be their object and the road that leads to it; and if they are all moving independently, though one may seem to be first, or another may seem to be first, yet there is no leader. Suppose the man who seems to be first in this movement should lose sight of his object, which you will recollect in our case is the restoration of the English Church. Suppose instead he goes star-gazing after some Ideal Church in the clouds; he edges out of his way and very naturally falls into the ditch, and perhaps, covered with mud, he scrambles out on the farther or Romish side of it. Oh! oh! say the spectators, they have lost their leader. They must fall to pieces now and lose their way: not a bit—there is not even a check in the movement; he was no leader of ours, he had only been going along our road, till his wits went wool-gathering, and then he wandered out of it; but what does it signify—we were not steering by him, but by our object; we are very sorry for our lost man,—we hope he has got a soft seat on the other side of the ditch, and has found what I think is technically called "Rest in Rome"; we trust that he will soon be able to scrape from off his clothes the mud that he has picked up in getting there, but his loss does not hinder *us*; whether we be many or few, there is our object,—and there is our road just the same.

And now look at those honest, worthy, conscientious people who have come up by the evangelical turning. Why, they have the very same object before them,—the very same restoration of the English Church,—they have the same road to walk in now, the practices and principles of the Prayer Book, and as we are all travelling at the same time, our party looks twice as large as it was. Not at all; there are only a greater number of travelers; they are not at all more a party, but those who have the same road, and the same object, cannot long be kept asunder.

Did you ever hear how it was that the celebrated Dr. Woolfe turned Puseyite? I did not hear the story from his own lips certainly, but I heard it from one who did.

You all know Woolfe, the great missionary; many of you have no doubt seen him: well, Dr. Woolfe was traveling in some out-of-the-way place in the far East, I forget the name of it, but that does not greatly signify, most likely I could not pronounce it if I remembered it. However, it was in the diocese of one of the Bishops of the Eastern Church, and in the course of his wanderings Woolfe fell in with the Bishop.

"Who are you?" said his Lordship, looking at him over suspiciously.

"A poor missionary," said the Doctor.

"A what!" said the Bishop.

"A missionary," said Dr. Woolfe, pulling out his little black Bible. Any one who has ever seen Woolfe fingering his Bible will remember how it seems always to open of itself at the precise text he wants. "I am come to preach salvation to these poor people. How shall they call on Him on whom they have not believed? or how shall they believe in Him of whom they have not heard,—or how shall they hear without a preacher?"

"That is all very well," said the Bishop, "but why don't you finish the text?* 'How shall they preach except they be *sent?*' Who sent *you?*"

"Sent?" said Woolfe.

"Yes; sent," said the Bishop. "My Metropolitan sent me, and his predecessors sent him, and I send my priests and deacons. Now, who sent you?"

"The Spirit of the Lord," said Woolfe boldly, for he was not a man to be put out of countenance. "I hope you do not deny that Christ is able to send His own messengers without human intervention?"

"God forbid that I should doubt it for one moment," said the Bishop; "I know that He can. I know that He sent Moses and Aaron without human intervention to establish the Aaronic priesthood, and I know that He superseded this very priesthood of His own ordination, by sending, also without human intervention, the apostolic priesthood; and what He did once, of course He can do again. God forbid that I should doubt that: I should be a Jew if I did. Still I do observe, that whenever God sends any one directly from Himself without human intervention, He is always graciously pleased to confirm His own appointment to the minds of His faithful servants by signs and wonders. Moses called down bread from heaven. He and Aaron brought forth waters from the rock. And so also when God was pleased to supersede that priesthood, many wonders and signs were wrought by the hands of the Apostles. They did not go upon their own testimony, but appealed to these as witnesses; as in the case of their Master Himself, the works that they did they testified of them. Now," continued his lordship, "without at all doubting the possibility that a Woolfish succession may be commissioned to supersede that of the apostles, where are your witnesses? I suppose you do not expect us to take your word for it: what supernatural powers do you appeal to in proof of your heavenly mission?"

This was a puzzler; it had been a puzzler to Mohammed several hundred years before. The prophet however got out of it cleverly, by saying that he had written the Koran, which as every one could see was a miracle in itself; but poor Woolfe could not say he had written the Bible, so he fell a thinking.

The result was that he came home, I will not say a better man, for a most excellent man he was always, but by many shades a wiser man. He settled in England, he got a living, and the last time I saw him he was preaching a tolerably High Church sermon in Archdeacon Denison's church at East Brent, while the Archdeacon himself was sitting at the reading-desk, looking at him with a patronising and fatherly air, nodding his head occasionally at any particularly orthodox passage, as if he were saying to himself, "Come, for a young hand that is not so bad."

This is a very fair specimen of the way in which this fusion between these two sects of reformers, the Evangelicals and Tractarians, is taking place every day. It is not by any overt act, not by meetings, and concordats, and concessions, and drawing up of articles; that would be impossible, because as we have no party nor leader, we have no one to act for the whole body. The process is much more simple. It is merely this: a number of zealous, earnest-minded people are searching after truth. Truth is one, and the nearer they all get to it the nearer they get to one another.

Of course, in this process of fusion, numbers will shatter off on every side, for this plain reason, that in every school of opinion, besides those zealous, earnest-minded people who adorn it, and direct it, and give weight to it by their character, and life to it by their energies, there will always be a number of noisy declaimers, and riotous partisans, and feather-headed enthusiasts, and not a few downright hypocrites too, who make their profit by their partisanship; that mixed multitude, in fact, which we read of in the Bible that went up with Israel, but were not Israel, the camp followers of every army, which swell its numbers and add to its embarrassments at the same time. These we must expect to lose from both sides, but especially from the Evangelicals, whose broad shallow system has so slight a parapet of distinctive doctrine between themselves and the Protestant dissenters. Numbers of them are continually falling over at every movement. We are sorry no doubt to lose any one, we admit that in the Church's battle against the World we want every hand we can muster, but after all, camp followers are not the strength of an army. The Church can very well spare them.

When I speak of the camp followers in that great army the Church, those who swell her numbers while they diminish from her strength, do not imagine that I am speaking of the Evangelicals only; plenty of them they have no doubt, and very angry I made some of them in my neighborhood by comparing them in a little pamphlet of mine to the froth on a quart pot, which is sure to come to the top and thrust itself into sight, but which is good for nothing but to be blown off, in order to get at the good sound liquor below. It is inconceivable what a savage answer they wrote; the wonder is how I survived it.

And now I suppose I shall draw another Leviathan with my hook from the other side of the question, when I say that I have sometimes seen a little froth on the top of our quart pot too: men who deceive themselves into the idea that they are clothing themselves with all Pusey's piety, when they are only putting on Pusey's dirty surplice. Of all the enemies we Tractarians have ever had, and we have had enough of them in all conscience, there is none that I dread like the High Church dilettante, who is so very High Church that he gets fairly into the steeple.

These men we have, and must have. Thankful am I that they are much less numerous than they were. The breed is fast wearing out, but whenever we find them we neither defend nor spare them. Hear what Paget says of them, and no one who has ever read the Warden of Berkingholt, or the Tales of the Village, will suspect Paget of Evangelical tendencies.

"Churchmen," says he, "have been now and then distressed of late years by the intolerable folly of disciples of the Tractarian school, who, in their vanity and love of notoriety, have made it the apparent object of their lives, to render themselves as unlike their neighbors as possible, not in holiness, self-devotion, and secret acts of self-denial, but by making themselves conspicuous in externals, bowing and crossing and performing all manner of notable antics, and thereby distracting their neighbors' attention instead of aiding their devotions, writing notes to their tailor or green-grocer, and dating them St. Ethelburga's day, or the morrow of the Translation of the bones of St. Symphorosa, hitting upon every conceivable singularity that seems to savor of Popery, and at the same time is likely to direct attention to themselves."

These, and there are many more of them, are not the words of the *Record*. They are the words of a very celebrated writer among ourselves, one to whom we Tractarians owe much, and I quote them to show you that we do not spare our own party when they deserve censure.

And this is not a solitary instance. I wish I had time to quote from a chapter of that book of Mr. Gresley's, to which I before alluded, in order to show you how an experienced rector ought to deal, ay, and to my own knowledge does deal, for Bernard Leslie has many a living parallel, with an earnest but ill-judging young man, whose zeal outruns his discretion.

But why should I take instances of fiction? Who is there among ourselves so high or so esteemed that we pass over his errors? Does any admiration, does any sympathy, which we profess for any individual, blind our judgment with regard to any particular acts of that individual? I need not select instances; they are to be found in all our papers, some of them so remarkable that they cannot fail to occur to every one of us.

Now I ask you to look back through the pages of the *Record*, and I challenge you to find any thing at all similar to this. Do their eminent men never commit errors in judgment, that the *Record* never chronicles them?

Now let me intreat you to mark this difference, and to draw your own inferences from it. Why is it that we can afford to judge and condemn, and do condemn most severely, any one among ourselves who is in error, however eminent he may be, but that the Evangelicals do not and cannot?

Is it not that they have no rule to measure themselves by, and therefore cannot tell whether, in any particular act or sentiment, they are in order or out of order, faithful or unfaithful? And thus having no rule, they have no confidence in pronouncing upon individual acts on their own merits, but are *obliged* to take up things in the aggregate as a matter of partisanship, not that such a thing is right because it is according to the standard rule, but that it must be according to the rule, because Mr. Close or Mr. Somebody else has said it.

We, on the other hand, who take the Prayer Book of the English Church for our guide, censure at once and unsparingly any dereliction from that Prayer Book, and that as well in ourselves as in our adversaries. I have myself been corrected by a brother Tractarian and member of our Union, for a deviation from the ritual which I had heedlessly committed, and I was thankful for the correction and altered it immediately.

I said just now that every day we had fewer and fewer extravagant High Churchmen. Is there not a reason for this, when every one of them has before him every day of his life, a rule of interpretation to be tried by, and is tried by that rule?

Can the Evangelicals say as much?

Is it not evident therefore (as Mr. Gresley observes), that though there are extravagancies and errors on both sides, yet that the errors of the Evangelicals are the errors of their system, whereas the errors of Churchmen are the errors of individuals?

Call us unfaithful to the Church of England! how can we be unfaithful to the Church of England, when our leading principle is faithfulness to the book of the Church of England? If we are unfaithful to that, it is not to the Church only that we are unfaithful, but to our own party and our own principles, and our own party repudiate us and cast us off.

I gave you in my last lecture our Confession of Faith from Archdeacon Denison. I will give you to-day our rule of conduct from Mr. Gresley.

"Our only safe course," he says, "is to keep strictly to our Church, without turning to the right hand or to the left. If we think one ordinance a petty ceremony, and begin to neglect it, we shall soon give up another, and another.

"Why should we allow ourselves to go to extremes in one way or the other; why not keep to our own Church? Aristotle tells of a baker who asked his employer whether he liked his meat overdone or underdone. Why cannot you do it *right?* said the man. So why cannot we by God's grace keep right; why not keep to our Church? why go off to either extreme? If we keep to what is written we are safe; but once let us suffer ourselves to depart from the prescribed ordinance, and we know not to what lengths we may be carried."

Now let me cap this by the authority of Bishop Bedell. So far from falling in with the lax and convenient interpretation of the great repudiator of Chinese exactness, he said that for his part he would never depart from the rule of observing the conformity prescribed by the law of the Church; for he thought that conformity was an *exact* adhering to the Rubric, and that adding any new rite or ceremony was as much nonconformity, as the passing over of those which were prescribed. And he said that they were as much nonconformists who added of their own, as they that came short of what was enjoined, *just as he who adds an inch to a measure disowns it for a rule, just as much as he who cuts an inch from it.* This was Bishop Bedell's rule, and I beg you to lay it to heart.

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* By the way, Evangelicals very seldom do finish that text, and it is singular they do not too, because that text would tell them of a doctrine which they generally know very little about—the apostolical succession.

But as there lives a true God in the heaven,
So is there true religion here on earth:
By nature? no; by grace; not got, but given;
Inspir'd, not taught; from God a second birth:
God dwelleth near about us, even within,
Working the goodness, censuring the sin.
Such as we are to Him, to us is He;
Without God, there was no man ever good;
Divine the Author and the matter be,
Where goodness must be wrought in flesh and blood:
Religion stands not in corrupted things,
But virtues that descend have heavenly wings.
—Lord Brooke.

Irreverence the Parent of Tyranny.—Each principle of the mind has its opposite; reverence of a true superior produces kindness towards an inferior, and the spirit of right obedience, respect for the claims of those below.—So those who are impatient under settled and old authority are the most capricious masters, and the most unreasonable and overbearing in their demands.—One may have often noted that a complete equality-man in public is apt to be the most absolute of men at home. Where any right principle is wanting in us, there will be found its contrary; where there is not reverence, there will be servility, tyranny. Who is that more unsparing despot than the leading despot himself?—Always, always, that despot's willing slave. —R. H. Dana.

It is with great men as with high mountains. They oppress us with care when we stand under them; they disappoint our insatiated imaginations when we are nigh, but not quite close to them; and then, the further we recede from them, the more astonishing they appear; until their bases being concealed by intervening objects, they at one moment seem miraculously lifted above the earth, and the next strike our fancies as let down from heaven.—*Guesses at Truth.*

Trifles often alienate affections and separate Christians; self-denial is a cure for this and many other diseases. Devils triumph when Christians disagree, and feast when they divide.

FOR THE YOUNG.

Abraham and Lot.—God told Abraham to leave his own country and go and live in the land of Canaan, where he promised to make him the father of a great nation, upon which peculiar blessings and privileges would be bestowed. Abraham obeyed; and Lot, his nephew, desiring, doubtless, to have a share in the promised good, went with him. They took their sheep and cattle, and all they had, and came to Canaan.

One day there was a strife between the men who had charge of the different herds, and it grieved Abraham very much, for he loved peace; and besides, fighting and wrangling was a poor example for the worshippers of Jehovah to set before the heathen around them. Abraham said to Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go the right; or if thou depart to the right hand, then I will go to the left."

Lot made no objection to leaving his pious relative, whose counsel and protection must have been of great value to him, nor did he express any sorrow. He said he would go, and immediately began to look out for a new home. He did not advise with pious Abraham, or ask direction from the Lord. He did not take into consideration the moral welfare of himself or his household. "He lifted up his eyes and saw the plain of Jordan that it was well watered everywhere, even as a garden of the Lord; and Lot chose him the plain of Jordan, and he pitched his tent towards Sodom." He did not stop to ask about the people he was to dwell among, the associates his children would find, the influences that must surround them, the examples that would be set them. The country was beautiful "and well watered everywhere." Yet, alas, how wicked were its inhabitants! "the men of Sodom were sinners before the Lord exceedingly."

What an important measure is the choice of a new home! for the principles and habits of the people among whom we live, have a great influence in forming our character and shaping our course through life. And what a dangerous step it is to choose to live in a very wicked place, for the sake of worldly gain. How many families have been ruined by it. A part of Lot's family, you remember, perished by fire from heaven, in the city of Sodom; his wife was suddenly struck down by his side; while his daughters lived to shame him, and he ended his life in disgrace.—*Child's Paper.*

The Quaker and the Little Thief.—Children, have you ever heard of Isaac T. Hopper, or Friend Isaac, as he is familiarly called? He belongs to the society of Friends; and if you should ever happen to meet him, you would not need to be told that he was a very good-natured man, not particularly averse to an occasional joke. Well, a few days ago, the old gentleman came into our office, and among the many stories he told was one which we must retell.

"While residing in Philadelphia, I had a pear tree which bore most excellent fruit. Between my yard and that of one of my neighbors, was a very high fence, with sharp iron pickets upon it. Now I did not put those sharp pickets there. I don't approve of such things. It was the landlord's work. Well, one year, when the pear tree bore very abundantly, there happened to be a girl belonging to my neighbor's family who was as fond of pears as myself, and I saw her several times climb the high fence and walk carefully along between the pickets until she came opposite the pear tree. Then she would reach over, fill her basket with fruit, and carry it away.

One day I called upon my young friend with a basket of the nicest pears I could find.

'Rebecca,' said I, 'here are some fine pears for thee.'

She did not know what I meant. I explained, 'Rebecca, I brought these pears on purpose for thee. I wish to make thee a present of them, as I see thou art fond of them'

'I don't want them, sir.'

'Ah but thou dost, Rebecca, else thou would'st not take so much pains almost every day to get them.'

Still she would not take the pears, and I used a little more eloquence.

'Rebecca,' I said, 'thou must go and get a basket for these pears, or I shall leave them on the carpet. I am sure thou must like them, or thou would not climb such a high and dangerous fence to get them. These pickets are very sharp, Rebecca; and if thy feet should slip while thou art walking on the fence—and I am very much afraid they will—thou would'st get hurt a great deal more than the pears are worth. Now thou art welcome to the fruit; I hope I shall not see thee expose thyself so foolishly. But, perhaps thou hast taken the pears so long, that they seem to belong to thee, as much as they do to me. So I do not wish to blame thee any more than thy conscience does. But pray look out for those pickets. They are dangerous. I would have them removed, only I am afraid the landlord would not like it. Thou art welcome to the pears, though, and I will bring thee a basket-full every day.'

The little girl did not steal any more pears; and I venture to say she was sufficiently rebuked before the end of the pear season, for I remembered my promise, and carried her a basket-full every morning.—*Youth's Cabinet.*

A Fearless Boy.—A vessel was overtaken with a terrific hurricane in the middle of the Atlantic Ocean. After the most astonishing efforts to weather the storm, the awful intelligence of the captain broke on the passengers, "The ship is on her beam ends; she will never right again; death is certain!"

"Not at all, sir! not at all, sir!" exclaimed a little sailor boy, "God will save us yet."

"Why do you think so?" said the captain, with strong feeling and astonishment.

"Because, sir, at this moment they are praying under the Bethel flag, in the city of Glasgow, for all sailors in distress, and us among the rest; and God will hear their prayers; *now see if he don't!*"

The captain, an old weather-beaten tar, exclaimed, with tears running down his cheeks, "God grant that their prayers may be heard in our behalf, my little preacher!"

At that moment a great wave struck the ship and righted her. A simultaneous shout of exhultation, gratitude and praise, louder than the storm, went up to God. A few days after the noble ship rode safely in New York harbor.

A Word to Little Boys.—Who is respected? It is the boy who conducts himself well, who is honest, diligent, and obedient in all things. It is the boy who is making an effort continually to respect his father, and to obey him in whatever he may direct to be done. It is the boy who is kind to other little boys, who respects age, and who never gets into difficulties and quarrels with his companions. It is the boy who leaves no effort untried to improve himself in knowledge and wisdom every day, who is busy and active in endeavoring to do good acts towards others. Show me a boy who obeys his parents, who is diligent, who has respect for age, who always has a friendly disposition, and who applies himself diligently to get wisdom, and to do good towards others, and if he is not respected and beloved by everybody, then there is no such thing as truth in the world. Remember this, little boys, and you will be respected by others, and you will grow up and become useful men.

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COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y.
Jan 1b–1y LUCIUS HART.

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.

JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselaer county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one and a half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.

CLOCKS FOR CHURCHES, Public Buildings, Vestry and Session Rooms, Railroad Stations, Offices, &c. Also Regulators for Jewellers and Astronomical purposes.

The undersigned having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials (for illuminating) similar to those in the City Hall, New York, furnished. Address
SHERRY & BYRAM, Oakland Works, Sag Harbor, New York.

"Mr. Byram has established a reputation as one of the first clock makers in the world.—*Scientific American.* mar1–6m

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1–1y

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.

The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.

Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.

The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.

In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.

Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.

☞ No deviation from marked prices.
Alfred Munroe, } ALFRED MUNROE & CO., 441 Broadway,
Wm. D. Abbatt. } (Between Howard and Grand Sts.,) New York.
Jan 1b–1y

THE CHURCH SCHOOL, southwest corner of Fourteenth-street and Seventh-avenue.

This Institution is composed, at present, of four distinct schools, each having its own room and its own corps of teachers. The number of pupils in each class or school is limited to twenty-five. Provision is thus made for *beginners* and also for advanced pupils. The foundation of a perfect education is the aim of the school. Greek, Latin, German, French, Spanish, Drawing, Painting, and Vocal Music are taught, without extra charge, as soon as the pupil is capable of pursuing them.

The School year is divided into two sessions of five months each. First session commences May 1, second December 1. Vacation during July and August.

Parents and sponsors are invited to call and examine our arrangements.
WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.

BENJAMIN W. WILLIAMS, SEXTON of All Saints' church, and GENERAL FURNISHING UNDERTAKER, No. 285 Henry street, opposite the church, New York.

All the requisites for Funerals constantly on hand, and furnished at the shortest notice. Interments procured at Greenwood Cemetery, and all other grounds or vaults. Lead and Ice Coffins, when required. Attendance at all hours, Day or Night. Ap16–3m

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica, N. Y., Mrs. Mary Proal Judson, Principal.

The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.

N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

SOMETHING FOR THE YOUNG.—The first number of the Standard-Bearer, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

Terms—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. July 17, 1852—tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenien to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar 5–tf

WORSTED PLUSHES, DAMASKS, MOREENS, &c., suitable for Pulpit and Cushion work. A. W. KELLEY & BROTHER, *Importers and Jobbers*, 36 John street, are constantly receiving from Europe a large and full assortment of the above-named goods, which will be sold low, by the piece or package.
Plushes, fig. and plain, all qualities and colors.
Damasks, 3-4 and 6-4, all colors, from low to fine.
Moreens, crimson, scarlet, drab, green, blue, &c.
Velvets, Cotton Velvets, a full assortment.
Also, Brussels and Tapestry Carpets. Sheetings, Burlaps, Thread Bindings, Gimp, Webbing, &c. ja15–6m

January 1st, 1853, **CAPITAL** (drawing Interest) **$1,559,092 12.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.
Offices { 151 Market street, Newark.
11 Wall street, New York.

Balance per statement Jan. 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, since paid		32,300 00	
			1,348,708 64
Nett premiums received during the year 1852		$474,260 71	
Interest received during the year 1852		77,578 69	
Total receipts, 1852		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	
		1,559,092
Nett accumulation	$1,559,092 12	
Amount of dividends and interest paid out of previous accumulations to date	316,616 61	
	$1,875,708 73	

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.

The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.
Robert L. Patterson, Charles S. Macknet, Lewis C. Grover,
Thomas B. Segur, Isaac H. Frothingham, Henry McFarlan,
John R. Weeks, Andrew S. Snelling, Seth Low,
Randall H. Greene, Joel W. Condit, Nehemiah Perry.
ROBERT L. PATTERSON, President.
Joel W. Condit, Vice President. B. C. Miller, Secretary.
L. C. Grover, Attorney and Counsel. J. P. Bradley, Mathematician.
Joseph B. Jackson, M.D., Medical Adviser, Newark.
James Stewart, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853.
President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: James Warren, 54 Front street.
2d " " Thomas P. Cummings, 82 Beaver street.
Corresponding Secretary: William A. Duncan, 161 William street.
Recording Secretary: Thomas F. Frank, 67 Varick street.
Treasurer: Charles P. Burdett, 74 South street.

Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853–4.
President: ALFRED G. STEVENS, 43 Fulton street.
1st Vice President: B. J. Hathaway.
2d " " Charles H. Birney.
Corresponding Secretary: Thomas K. Lees.
Recording " Samuel B. Caldwell, 168 Sackett street.
Treasurer: W. W. Russell.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

CHURCH BELLS.—CHURCH, FACTORY, STEAMBOAT, AND LOCOMOTIVE BELLS constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.
ANDREW MENEELEY'S SONS.
West Troy, Albany county, N. Y. Mar 5–1y.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl St., near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29–tf

THE CHURCHMAN

IS PUBLISHED every Saturday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.

It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterised the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The United Interests of the Gospel and the Church."

TERMS: *Three Dollars a-year, payable always in advance.* No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of the Proprietor.
mar1–p JOHN HECKER, Proprietor.

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